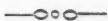


THE  
ANTIQUARY:

70687

A MAGAZINE DEVOTED TO THE STUDY  
OF THE PAST.



*Instructed by the Antiquary times,  
He must, he is, he cannot but be wise.*

TROILUS AND CRESSIDA, Act ii., sc. 3.

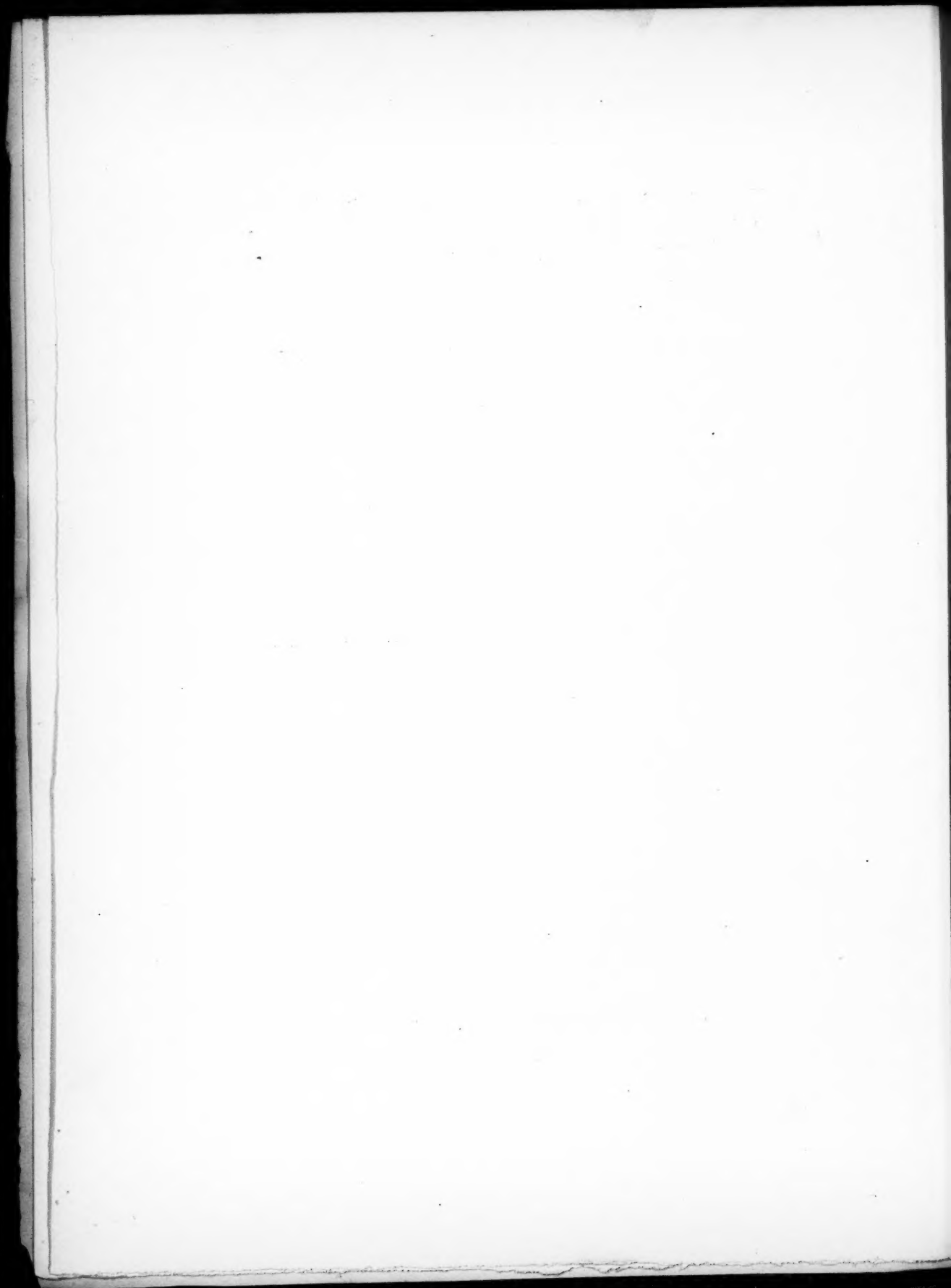


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# The Antiquary.



JANUARY, 1895.

## Notes of the Month.

IN our "Notes of the Month" for December we mentioned a small bronze that had turned up at Tullie House, Carlisle, with *Kpovos* on a paper label on its wooden stand, and a supposed Etruscan inscription cut on the bronze itself. It has since been submitted to the authorities at the British Museum, who pronounce the figure interesting and genuine, a verdict which they decline to extend, in both its branches, to the inscription. The bronze is evidently a part of one of the feet of an Etruscan bronze *cista*. It represents a satyr with wings, and the wings are explained by the necessity of having a broad surface to make a secure attachment. This figure has become detached from the *cista*, and fallen into the hands of someone who has sawn off the figure's legs and mounted it on a wooden stand with *Kpovos* on a paper label pasted thereon; while on the figure's breast he has cut the word "Krunus" in Etruscan characters. Two or three things betray the fraud; the lettering is wrong; the word "Krunus" does not appear to have been known to the Etruscans, and an inscription in such a place is very unusual. The fraud is probably the work of some Italian dealer in antiquities, bent upon improving a genuine piece of antiquity into a more saleable article. The condition of the label, and of the wooden stand show that the fraud must be of some age—perhaps a century. The bronze has been in the Museum certainly twenty years, perhaps fifty.

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A fine carved head, in red sandstone, of Roman date has just been added to the Tullie House collections; it appears to have been found there during the excavations for the foundations, and to have been carried off by one of the navvies, who kept it until stress of circumstances, or thirst for beer, forced him to realize. It represents a face with bold profile; the hair, which is done in small coils, is confined by a narrow fillet round the head, and carried down the side of the face to meet the whiskers and beard, which are dressed in the same manner.



Mr. R. Holmes, of Pontefract, draws attention in a local newspaper to an interesting discovery. He says: "The Pontefract water-supply is now being extended to Carleton, or rather to the Pontefract Ward outskirts of that village, and during the excavations necessary for laying the pipes, a very interesting discovery has been made of an old-world bouldered road. This was uncovered on the rising ground between the railway-bridge and the 'Rest-and-be-Thankful,' which was placed by the late Rev. J. Armitage Rhodes about two-thirds up the hill.



"The bouldered road was clearly that 'way to Carleton Cross,' towards the reparation of which Robert Austwick, by will dated May 7, 1505, bequeathed the sum of 3s. 4d., an amount by no means so insignificant in those days as it appears in the present. The boulders of which the road was composed were of a good granulated sandstone, which had not suffered much from the erosion to which they had been subjected while being converted into boulders, and which, although their rougher surfaces had been worn down, had not assumed the oval form which they would have done had they come a long distance at a low rate of speed.



"The cross itself was a boundary cross facing Carleton, and occupying the small recess near the top of the hill, in which 'Rest-and-be-Thankful' was placed about a quarter of a century ago, and which at one time was even more spacious than at present. A wayfarer, seated on this seat at the end of Swan Hill Flat, which is in Pontefract, has Carleton before him as on a map, and a cross

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at that point must have been seen to great advantage from a considerable distance to the south, east, and west. But there is now no trace or vestige of it; there are no traces even of its name on any of the neighbouring plots, and its existence had been entirely forgotten until recent research recovered its memory.

“The road at that position illustrates in a very peculiar manner the way in which such Anglian towns as Pontefract were approached. The traveller from Carleton, for instance, passed through an outlying portion of Pontefract, then again a Carleton plot, and finally entered Pontefract at what is now the Bar Terrace. And this system of having interlocking lands was probably adopted as a help in some way to the defence and security of the place. So, leaving Pontefract at the Bar Terrace, he passed through a piece of Carleton, which extended to the left with very well defined boundaries till he reached Swan Hill Lane, when he passed through a similar plot of Pontefract, which had half an acre's extent to his right, though the boundaries have been (quite of recent years) destroyed. The position of this outlying half acre, separated by the main road from the remainder of the original enclosure, is, however, defined by the presence of two gates to the same field, one of which leads to the Pontefract portion, and the other to the half acre which pays rates to Carleton. The termination of this Carleton portion was fixed by the Carleton Cross, and it is now ascertained by the position of ‘Rest and-be-Thankful.’

“There are, it may be interesting to know, two other such boundary crosses in different parts of the border of Pontefract, and in somewhat similar positions to that occupied by the Carleton Cross, and all three may be attributed to the twelfth century. The second is the only one of which there are now any remains. It has been called Stump Cross for centuries, probably since its demolition; but its original name was Ralph's Cross, and it was the boundary between Ferrybridge and Pontefract. The third such cross was on the Darrington Road from the Old Church neighbourhood. It was the boun-

dary between Ferrybridge and that outlying portion of Pontefract which is called the Greave Field. All, it will be observed, were upon the highroads—to Carleton, to Ferrybridge, and to Darrington respectively.”

A most important discovery has been made at Darenth in Kent. It seems that a large number of broken Roman tiles had been observed on the surface of the soil of a field near Darenth church, and with the consent of the tenant a series of trial holes was made in the ground. About a foot below the surface definite foundations of a Roman building were encountered, and the assistance of Mr. George Payne, F.S.A., was called in. Subsequent investigations (which are still proceeding under Mr. Payne's superintendence) have led to the discovery of a Roman villa.

As the exploration is still unfinished, it is impossible to say what remains to be found, but so far, within an area of about half an acre in extent, a quadrangular building has been laid bare. The outer walls are built of flints bound together by mortar, and are plastered on the inside; they are about 2 feet in thickness. The inner walls are not so substantial, but a plaster moulding runs round the lower part of both the walls at their contact with the floor. Two of the rooms have floors paved with tesserae of red brick in a good state of preservation. One of the other rooms is paved with large tiles, and remains of a tile floor exist in another. We borrow the following account from the *Times*, which gives a very good description of the character of this unexpected “find”: “Along the north front is a row of five chambers of various widths, but all of the same length north and south, viz., about 27 feet. The largest is nearly square, the next about 18 feet in width, and the three others from 6 to 9 feet wide. Beyond these, on the east, is a tiny room about 6 feet square, and it is probable that other foundations exist in this direction. On the western side of this range of rooms is a large hall, to which probably admission was gained by a corridor which apparently ran in front of them. This hall runs southward to an extent that cannot yet be determined, with



a width of about 17 feet. Abutting on the outer wall of this hall is a small chamber that is conjectured to be the bath, from the proximity of the hot-air passages, which are here extremely solid, and from a curious arrangement of flanged tiles round the sides. A good deal of the middle has still to be cleared, but enough has been done to prove that walls exist there. A kind of causeway, formed of tiles laid flat in courses, runs due south, beginning at about 35 feet from the back of the row of rooms on the north. At one side of the causeway is the base of a wall, and on the other a channel, possibly for a warming-flue. Following this to the southward, it was found to communicate with a semicircular chamber about 6 feet wide, built with great solidity. The open side faces due south, and it would, therefore, receive more light and heat than probably any other room in the house."

The credit of the discovery is due to Mr. E. A. Clowes and Mr. T. B. Marchant, who first observed the tiles in the field; while Mr. Burtenshaw, the tenant of the ground, very readily fell in with the proposal for a thorough exploration, and with his consent Mr. Clowes has since taken a lease of the field from the Ecclesiastical Commissioners, to whom it belongs. Funds are now being raised in order to enable the exploration to be satisfactorily accomplished under Mr. Payne's direction.

Another most important discovery has been made in Kent, at Burham, near Rochester. It appears that while removing sandstone in Messrs. Peters and Co.'s Cement Works, the workmen found buried, or built into it, a chamber formed of chalk blocks, and which once had a barrel vault. It is about 40 by 15 feet in dimension, and stands east and west, with three semicircular niches in the east wall. It was lighted through the roof by a long narrow window on the north side. This is a Roman *Mithraeum*, or Mithraic Temple, and is the only one which has as yet been found south of the Tyne. Near it are the unexplored foundations of a priest's house. A number of tiles, bones, and other Roman remains were found in it, but no images or portions of any. For the time

these two discoveries in Kent have suddenly diverted attention of antiquaries to that county in particular.

The Rev. C. R. Manning, F.S.A., has kindly sent us a photograph of the font in Hoxne Church, Suffolk, which is here reproduced. He writes regarding the font as follows: "This font is of some historical interest. The armorial bearings sculptured upon it enable its date to be determined within twelve years. It is one of a common East Anglian type, having an octagonal bowl, with four of its



sides carved with the emblems of the four Evangelists, and the other four with angels holding shields. The bowl is supported underneath by angels with expanded wings, and the stem has four seated figures, and four others, smaller, standing on pedestals. The seated figures wear cowls or tippets, but their heads are broken off; the others, where not mutilated, appear to have high pointed caps or turbans, and wear stoles. These two sets may possibly represent the four doctors of the church and the four greater prophets. Of the four shields on the

bowl, those on the north and west faces bear two keys and two swords in saltire, emblems of SS. Peter and Paul, in whose honour the church is dedicated. The arms on the shield facing south are azure, a fess between three leopards' faces, or, for DE LA POLE: quartering Gules, a lion rampant double-queued, or, for BURGHERSH: and impaling the Royal Arms, France and England quarterly, with a label for difference. These were the arms of John De la Pole, second Duke of Suffolk, and his wife, Elizabeth Plantagenet, daughter of Richard, Duke of York, and sister of Edward IV. and Richard III. He was married before October, 1460, and died in 1491. The tomb and effigies of himself and his wife are on the north side of the altar in Wingfield Church. The arms on the other shield facing east are those of Walter Lyhart, Bishop of Norwich, 1446 to 1472: argent, a bull passant sable, within a border of the second bezanty. The date of the font is therefore between 1460 and 1472. It is probable that John De la Pole built the tower of Hoxne Church, and otherwise restored the fabric, about the same time. The ancient moated Vicarage House adjoining is of similar date, and was probably the work of Bishop Lyhart, who erected the roof of the nave of Norwich Cathedral, and to whom, as Bishop, the revenues of the Rectory and Manor of Hoxne belonged, and who had a residence in the parish."

Mr. Manning adds that "This account has been printed and framed, and hung on the wall by the font, for the information of visitors. A longer notice will be found in the *East Anglian Notes and Queries*, New Series, i. 329."

The new session of the Society of Antiquaries opened on November 22. The meetings during January will be held on the 10th (ballot for election of fellows only), 17th, 24th, and 31st. The two other days appointed for the election of fellows during the year are March 7 and June 13. It is to be sincerely hoped that the recent spell of blackballing, which caused so much anxiety, is to be a thing of the past, and that the wise counsel which Sir Wollas-

ton Franks gave at the last anniversary will be followed. The use of the ballot gives the members of a society the opportunity of impersonally rejecting objectionable candidates, but it easily lends itself to abuse, and such abuse is greatly to be deplored.

At the weekly meeting of the Society, on November 29, Mr. C. A. Markham, who is preparing a work on the "Church Plate of Northamptonshire," exhibited a very fine



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nut, with silver mounts, bearing London marks for 1586. Mr. Markham also exhibited a mediæval paten from Welford Church, with a sexfoil depression, the spandrels being plain, and the central device that of the MANUS DEI. The date of the paten is *circa* 1350. The MANUS DEI was a favourite device on earlier patens, but not a very common one afterwards. It seems not impossible that the circular device, which is found in the centre of nearly every mediæval

paten in England, may have originated in a pictorial representation of a wafer. The device on the Welford paten (Fig. 1) may be compared with that on a paten at Paston, Norfolk (Fig. 2).

Not a few persons have suggested that in some of the brutal scenes, which of late years have disgraced civilization, the turn of the tide towards original savagery might be detected. Few, however, would have conceived it possible that an apparently serious attempt to return to savage customs, "on a scientific basis," would be proposed. Yet, if we are to believe what French newspapers tell us, this is to be the case, and we are to have a set of genuine savages turned out into the forests of Auvergne, and there left to breed and propagate their species. After the American "professor's" cage-life in Africa, and his conversations with the monkeys, this beats the record for sensational nonsense.

"Arrangements," we are told, "are now being completed for the formation of a curious colony next spring, the progress of which will be watched with interest. The leader of the movement is the Paris paper *Gravelle*, and the idea is that, by returning to the early and natural state of man, human beings can live a life of ease and pleasure, without work, and entirely independent of the trammels of civilization. Some land has been procured in Auvergne, consisting mostly of chestnut forests, well supplied with water, and furnished with commodious caves. Here five men and a like number of women are to take up their habitation in a few months' time, living together in a natural state, clad only in skins of beasts. Bread they will not make, and its place will be taken by chestnuts. Water is to be their beverage, though they have no objection to cider and wine. They have been unable to renounce tobacco. A doctor they do not expect to require, and they will live either in huts or caves, according to the season of the year. The land to be allotted them measures eight hectares, and they compute that one hectare of land inhabited by game will yield a thousand kilos of meat yearly. Before taking possession, they are going to well

stock the plantations with rabbits, pigs, goats, and fowls, which will all live in a wild state, and will be prevented from escaping into more civilized quarters by an impenetrable fence."

Can anything be more inconceivably foolish, or even wicked? The refusal to renounce tobacco gives just that touch of absurdity to the whole affair which it only needs to make it the laughing-stock of all reasonable people. We should have supposed that the story could only be a hoax, were it not that we are assured that it is perfectly genuine, and that one of its objects is to enable antiquaries and others "to study prehistoric man from practical observation." What next, we may well wonder, will be provided for the unfortunate antiquary of the present day to repudiate? To forgeries of implements we are now to have added forgeries of the people who used them! The whole affair, indeed, may be dismissed with scorn as too contemptible for serious notice.



### Further Notes on Manx Folklore.

By A. W. MOORE, M.A.

*Author of Surnames and Place-Names of the Isle of Man; Diocesan History of Sodor and Man; Folklore of the Isle of Man, etc.*

#### INTRODUCTION.

SINCE the publication of my *Folklore of the Isle of Man*, I have, with the help of several friends, collected a considerable amount of fresh material. Most of this is from oral sources, but there are also some extracts from scarce books and pamphlets which had previously been overlooked.\* As it is not likely that a second edition of the *Folklore* will be published for some years to come, and as, in the meantime, it seems a pity that the additional information I have obtained should not be secured from all risk of being lost, I have placed it at the disposal of the

\* Chapters I., II. and IX. are mainly from printed sources, the other chapters being almost entirely of oral origin.

editor of the *Antiquary*. It has been thought desirable to divide it into nine chapters, corresponding with those of the *Folklore of the Isle of Man*, and as there are inevitably numerous references to the latter, those who take an interest in the subject are advised to procure that publication.\* I wish to take this opportunity of thanking all those who have co-operated with me in collecting these "Notes," especially Mr. William Cashen, the Assistant Harbour Master at Peel, who has a thorough knowledge of his countrymen; Miss Graves, also of Peel, whose contributions are particularly valuable from being in the Anglo-Manx dialect now spoken in the Isle of Man; and Mr. Roeder, of Manchester, a most competent and scientific inquirer.

A. W. MOORE.

#### CHAPTER I.—MYTHS CONNECTED WITH THE LEGENDARY HISTORY OF THE ISLE OF MAN.

In the chapter so headed we have given the pseudo-historical account of Manannan Mac Leir, the famous eponymous ancestor and founder of the Manx people. But, supplementing this account, there are numerous romantic references to him at all stages of Irish literature, where he usually appears as King of the Fairies, in a mysterious country called "The Land of Promise." In this country he had a *cathair*, or stone fort, in which was a banqueting-hall, where "comely dark-eyebrowed *gillies* went round with smooth-polished horns: sweet-stringed timpani, were played by them, and most melodious, dulcet-chorded harps, until the whole house was flooded with music."† Here, also, "a set of long-snouted, spur-heeled, lean-hammed carles . . . used to practise games and tricks, one of which was this: to take nine straight osier-rods and [the while they stood on one leg and had but one arm free] to dart them upward to rafter and to roof-tree of the building, he that did this catching them again in the same form."‡

He possessed great magical powers and numerous magical properties.

\* The *Folklore of the Isle of Man* can be obtained from David Nutt. Price 1s. 6d.

† From the "Colloquy of the Ancients": *Silva Gadelica*, O'Grady, pp. 199, 200.

Thus, he had a horse called "Enbarr of the flowing mane," who was "as swift as the clear cold wing of spring," and travelled with equal ease over land and sea. He had a coat of mail, through, or above and below which no one could be wounded; a breast-plate which no weapon could pierce; a sword, called "The Answerer," from the wound of which no one ever recovered, and those who were opposed to it in the battle-field were so terrified by looking at it that their strength left them; a *ga-bolg*, or string, extracted from a serpent, in the use of which he is said to have instructed Cuchulainn\*; a marvellous canoe, called the "Wave-sweeper," and a wonderful branch. The magical powers of this branch, etc., and of the sword, will be illustrated by the following stories:

#### *The Magic Branch.*

"Of a time that Cormac, the son of Art, the son of Con of the hundred battles, that is, the arch-king of Erin, was in Liathdruim, he saw a youth upon the green before his dun, having in his hand a glittering fairy branch, with nine apples of red gold upon it. And this was the manner of that branch, that, when anyone shook it, wounded men, and women with child, would be lulled to sleep by the sound of the very sweet fairy music which those apples uttered; and another property that branch had, that is to say, that no one upon earth would bear in mind any want, woe, or weariness of soul, when that branch was shaken for him, and whatever evil might have befallen anyone, he would not remember it at the shaking of the branch. Cormac said to the youth, 'Is that branch thine own?' 'It is indeed mine,' said the youth. 'Wouldst thou sell it?' asked Cormac. 'I would sell it,' quoth the youth; 'for I never had anything that I would not sell.' 'What dost thou require for it?' said Cormac. 'The award of mine own mouth,' said the youth. 'That thou shalt receive from me,' said Cormac, 'and say on thy award.' 'Thy wife, thy son, and thy daughter,' answered the youth; 'that is to say, Eithne, Cairbre, and Ailbhe.' 'Thou shalt get them all,' said Cormac.

\* MS.—"The Adventures of Seven Irish Champions in the East."



After that the youth gives up the branch, and Cormac takes it to his own house to Ailbhe, to Eithne, and to Cairbre. 'That is a fair treasure thou hast,' said Ailbhe. 'No wonder,' answered Cormac; 'for I gave a good price for it.' 'What didst thou give for it, or in exchange for it?' asked Ailbhe. 'Cairbre, Eithne, and thyself, O Ailbhe.' 'That is a pity,' quoth Eithne; '(yet it is not true:) for we think that there is not upon the face of the earth that treasure for which thou wouldst give us.' 'I pledge my word,' said Cormac, 'that I have given you for this treasure.' Sorrow and heaviness of heart filled them when they knew that to be true, and Eithne said, 'It is too hard a bargain [to give] us three, for any branch in the world.' When Cormac saw that grief and heaviness of heart came upon them, he shakes the branch amongst them, and when they heard the soft sweet music of the branch, they thought no longer upon any evil or care that had ever befallen them, and they went forth to meet the youth. 'Here,' said Cormac, 'thou hast the price thou didst ask for this branch.' 'Well hast thou fulfilled thy promise,' said the youth, 'and receive [wishes for] victory, and a blessing for the sake of thy truth.' And he left Cormac wishes for life and health, and he and his company went their ways. Cormac came to his house, and when that news was heard throughout Erin, loud cries of weeping and of mourning were made in every quarter of it, and in Liathdruim above all. When Cormac heard the loud cries in Leamhair, he shook the branch among them, so that there was no longer any grief or heaviness of heart upon anyone.

"He continued thus for the space of that year, until Cormac said, 'It is a year to-day since my wife, my son, and my daughter were taken from me, and I will follow them by the same path as they took.'

"Then Cormac went forth to look for the way by which he had seen the youth depart, and a dark magical mist rose before him, and he chanced to come upon a wonderful marvellous plain. That plain was thus: There was there a wondrous very great host of horsemen, and the work at which they were was the covering in of a house with the feathers of foreign birds; and when they had

put covering upon one half of the house, they used to go off to seek birds' feathers for the others; and as for that half of the house upon which they had put covering, they used not to find a single feather on it when they returned.

"After that Cormac had been a long time gazing at them in this plight, he thus spoke: 'I will no longer gaze at you, for I perceive that you will be toiling at that from the beginning to the end of the world.'

"Cormac goes his way, and he was wandering over the plain until he saw a strange, foreign-looking youth walking the plain, and his employment was this: he used to drag a large tree out of the ground, and to break it between the bottom and the top, and he used to make a large fire of it, and to go himself to seek another tree, and when he came back again he would not find before him a scrap of the first tree that was not burned and used up. Cormac was for a great space gazing upon him in that plight, and at last he said, 'I indeed will go away from thee henceforth, for were I for ever gazing upon thee, thou wouldst be so at the end of it all.'

"Cormac after that begins to walk the plain, until he saw three immense wells on the border of the plain, and those wells were thus: they had three heads in them (*i.e.*, one in each). Cormac drew near to the well next to him, and the head that was in that well was thus: a stream flowing into its mouth, and two streams were flowing from or out of it. Cormac proceeded to the second well, and the head that was in that well was thus: a stream was flowing into it, and another stream flowing out of it. He proceeds to the third well, and the head that was in that one was thus: three streams were flowing into its mouth, and one stream only flowing out of it. Great marvel seized Cormac thereupon, and he said, 'I will be no longer gazing upon you, for I should never find any man to tell me your histories, and I think that I should find good sense in your meanings if I understood them.' And the time of the day was then noon. The King of Erin goes his ways, and he had not been long walking, when he saw a very great field before him, and a house in the middle of the field. And Cormac drew near to the

house and entered into it, and the King of Erin greeted [those that were within]. A very tall couple, with clothes of many colours, that were within, answered him, and they bade him stay; 'whoever thou art, O youth; for it is now no time for thee to be travelling on foot.' Cormac, the son of Art, sits down hereupon, and he was right glad to get hospitality for that night.

"'Rise, O man of the house,' said the woman; 'there is a fair and comely wanderer by us, and how knowest thou but that he is some honourable noble of the men of the world? and if thou hast one kind of food or meat better than another, let it be brought to me.'

"The youth upon this arose, and he came back to them in this fashion—that is, with a huge wild boar upon his back, and a log in his hand; and he cast down the log and the swine upon the floor, and said, 'There ye have meat, and cook it for yourselves.' 'How should I do that?' asked Cormac. 'I will teach you that,' said the youth; 'that is to say, to split this great log which I have, and to make four pieces of it, and to put down a quarter of the boar and a quarter of the log under it, and to tell a true story, and the quarter of boar will be cooked.' 'Tell the first story thyself,' said Cormac; 'for the two should fairly tell the story for the one.' 'Thou speakest rightly,' quoth the youth; 'and methinks that thou hast the eloquence of a prince, and I will tell thee a story to begin with. That swine that I brought,' he went on, 'I have but seven pigs of them, and I could feed the world with them; for the pig that is killed of them, you have but to put its bones into the sty again, and it will be found alive upon the morrow.' That story was true, and the quarter of the pig was cooked.

"'Tell thou a story now, O woman of the house!' said the youth. 'I will,' quoth she, 'and do thou put down a quarter of the wild boar, and a quarter of the log under it;' so it was done. 'I have seven white cows,' said she, 'and they fill the seven keives with milk every day; and I give my word that they would give as much milk as would satisfy them to the men of the whole world were they upon the plain drinking it.' The story was true, and the quarter of pig

was therefore cooked. 'If your stories be true,' said Cormac, 'thou indeed art Manannan, and she is thy wife; for no one upon the face of the earth possesses these treasures but only Manannan, for it was to Tir Tairngire he went to seek that woman, and he got those seven cows with her, and he coughed upon them until he learned [the wonderful powers of] their milking—that is to say, that they would fill seven keives at one time.' 'Full wisely hast thou told us that, O youth,' said the man of the house, 'and tell a story for thine own quarter now.' 'I will,' said Cormac, 'and do thou lay a quarter of the log under the cauldron until I tell thee a true story.' So it was done, and Cormac said, 'I indeed am upon a search, for it is a year this day that my wife, my son, and my daughter were borne away from me.' 'Who took them from thee?' asked the man of the house. 'A youth that came to me,' said Cormac, 'having in his hand a fairy branch; and I conceived a great wish for it, so that I granted him the award of his own mouth for it, and he exacted from me my word to fulfil that. Now, the award that he pronounced against me was my wife, my son, and my daughter—to wit, Éithne, Cairbre, and Ailbhe.' 'If what thou sayest be true,' said the man of the house, 'thou indeed art Cormac, son of Art, son of Conn of the Hundred Battles.' 'Truly I am,' quoth Cormac, 'and it is in search of those I am now.' That story was true, and the quarter of the pig was cooked. 'Eat thy meal now,' said the young man. 'I never ate food,' said Cormac, 'having only two people in my company.' 'Wouldst thou eat it with three others, O Cormac?' asked the young man. 'If they were dear to me I would,' said Cormac. The man of the house arose and opened the nearest door of the dwelling, and [went and] brought in the three whom Cormac sought; and then the courage and exultation of Cormac rose.

"After that Manannan came to him in his proper form, and said thus: 'I it was who took those three away from thee, and I it was who gave thee that branch; and it was in order to bring thee to this house that I took them from thee; and there is your meat now, and eat food,' said Manannan. 'I would do so,' said Cormac, 'if I could

learn the wonders that I have seen to-day.' 'Thou shalt learn them,' said Manannan. 'And I it was that caused thee to go towards them that thou mightest see them. The host of horsemen that appeared to thee covering in the house with birds' feathers, which, according as they had covered half of the house, used to disappear from it, and they seeking birds' feathers for the rest of it—that is a comparison which is applied to poets and to people that seek a fortune; for when they go out, all that they leave behind them in their houses is spent, and so they go on for ever. The young man whom thou sawest kindling the fire, and who used to break the tree between top and bottom, and who used to find it consumed whilst he was away seeking for another tree—what are represented by that, are those who distribute food whilst everyone else is being served, they themselves getting it ready, and everyone else being enjoying the profit thereof. The wells which thou sawest in which were the heads, that is a comparison that is applied to the three that are in the world. These are they, that is to say:

"That head which has one stream flowing into it, and one stream flowing out of it, is the man who gives the goods of the world as he gets them.

"That head which thou sawest with one stream flowing into it, and two streams flowing out of it, the meaning of that is, the man who gives more than he gets of the goods of the world.

"The head which thou sawest with three streams flowing into its mouth, and one stream flowing out of it, that is the man who gets much and gives little, and he is the worst of the three. And now eat thy meal, O Cormac,' said Manannan. After that Cormac, Cairbre, Ailbhe, and Eithne sat down, and a tablecloth was spread before them. 'That is a full precious thing before thee, O Cormac,' said Manannan; 'for there is no food, however delicate, that shall be demanded of it, but it shall be had without doubt.' 'That is well,' quoth Cormac. After that Manannan thrust his hand into his girdle and brought out a goblet, and set it upon his palm. 'It is one of the virtues of this cup,' said Manannan, 'that when a false story is related before it, it makes four pieces of it; and when a true story is related

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before it, it will be whole again.' 'Let that be proved,' said Cormac. 'It shall be done,' said Manannan. 'This woman that I took from thee, she has had another husband since I brought her with me.' Then there were four pieces made of the goblet. 'That is a falsehood,' said the wife of Manannan. 'I say that they have not seen woman or man since they left thee, but their three selves.' That story was true, and the goblet was joined together again. 'Those are very precious things that thou hast, O Manannan,' said Cormac. 'They would be good for thee to have,' said Manannan. 'Therefore, they shall all three be thine—to wit, the goblet, the branch, and the tablecloth—in consideration of thy walk, and of thy journey this day; and eat thy meal now, for were there a host and a multitude by thee, thou shouldst find no scarcity in this place. And I greet you kindly, as many as you are; for it was I that worked magic upon you, so that ye might be with me to-night in friendship.'

"He eats his meal after that; and that meal was good, for they thought not of any meat, but they got it upon the tablecloth, nor of any drink, but they got in the cup; and they returned great thanks for that to Manannan. Howbeit, when they had eaten their meal—that is to say, Cormac, Eithne, Ailbhe, and Cairbre—a couch was prepared for them, and they went to slumber and sweet sleep, and where they rose upon the morrow was in the pleasant Liathdruim, with their tablecloth, their cup, and their branch. Thus far, then, the wanderings of Cormac, and how he got his branch."\*

(To be continued.)



### Ancient Bookbindings.†

It is only within the last fifteen years or so, that any work at all comparable with those which had appeared on the Continent, dealing with the subject of bookbindings, has

\* *Manx Soc.*, vol. xv., pp. 133-140, from *Ossianic Society's Publications*, vol. iii.

† *The History of the Art of Bookbinding*, edited by W. Salt Brasington, F.S.A., author of *Historic Bindings in the Bodleian Library*, etc. Cloth, crown 4to. London: Elliot Stock. Price £2 2s.



been published in this country. Mr. Cundall's work, which appeared in 1881, was the first to break the ice in this matter, and since then several excellent works upon the bindings in different English libraries and collections have appeared. It is remarkable that so little should have been written on bookbinding in England till within the last few years, for not only have we a very considerable number of highly interesting and beautiful specimens of ancient bookbinders' work in this country, but it is an art which cannot be said to have ever died out among us. While architecture, secular and domestic, reached a level below which it could hardly descend further, and domestic articles followed suit, bookbinding held on, and though it, too, suffered in a degree from the general decadence of an artistic spirit, yet it never wholly lost its cunning. The work of Roger Payne, the eccentric binder of last century, and others, may be cited in proof of this.

Although no English book of any size on the subject appeared till Mr. Cundall's book was published, yet many years previously the late Mr. Hannett printed a small book which dealt with bookbinding in a brief but very satisfactory manner so far as it went. That book of Mr. Hannett's forms the starting-point of the present fine volume by Mr. Brasington. Mr. Brasington's book bears the same sort of relationship, in fact, to Mr. Hannett's which Mr. Cripps's well-known work, *Old English Plate*, bears to the original essay by Mr. Octavius Morgan on that subject; and we have very little doubt that, like Mr. Cripps's volume on Plate, Mr. Brasington's work on the History of Bookbinding will take its place as the standard work on the subject.

Of course all the earlier and more celebrated bindings which are described and so beautifully illustrated in Mr. Brasington's volume are already well known; still, it is impossible for the reader not to pause as he turns over the pages of this book and ponder on the wonderful old bindings which have escaped destruction, and which are here represented with so much fidelity and excellence. The more precious a book was from its rarity in early times, the more lavish was the care bestowed upon its cover, and in the

"book-shrines," made for the conservation of books in Ireland, we have, as is well known, some examples of the very highest excellence of Celtic art.

In earlier times the highest development of the bookbinder's craft seems to have been bestowed on the sacred volumes of the church and cloister. The ritual use, indeed, of books in the service of the altar led to the development of a special type of superb adornment of the outer covers of the Gospels and other books. The magnificence and wealth of these book-covers in our own country during the Middle Ages is quite inconceivable. We cite a few descriptions, taken very much at random from lists before us, which are additional to those given by Mr. Brasington.

For example, in a list of the church goods of the cathedral church of Salisbury, drawn up in 1536, and quoted by the late Mr. J. E. Nightingale, F.S.A., in *The Church Plate of Wilts*, p. 244, we find the following volumes of texts described:

#### Textus Evangeliorum.

A Text after John, gilt with gold and having precious Stones and relics of dyvers Saints. *Ex dono Huberti de Burgi Justiciarii Domini regis Henrici III.*

*Item.*—A Text after Matthew, having images of St. Joseph and our Lady and our Saviour all in a bed of Straw, in every corner is the image of an Apostle.

*Item.*—A Text after St. Mark covered with a plate of Silver, having a Crucifix, with Mary and John and two Angels, one wanting both Wings, and the Crucifix wanting part of the left hand, and John wanting one of the hands. With a Scripture, *Ex dono Rogeri de Burwardescot* [Archdeacon of Wilts about 1295].

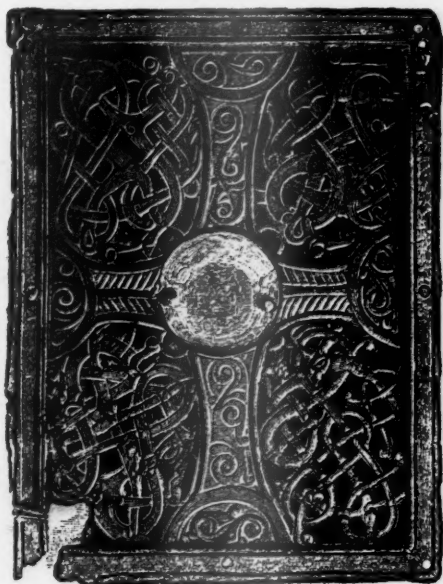
*Item.*—The Texts of Lent and Passion, of which beginneth in the second leaf, and the second covered with linnen cloth with a red rose, with a Scripture, *Judica meam causam Domine.*

The first of these texts was given to the cathedral church soon after the consecration of the eastern portion; it was enriched, as Mr. Nightingale tells us, a few months later "by King Henry III., who came on Holy Innocents Day and offered a gold cup of

the weight of ten marks, together with a gold ring ornamented with a ruby; commanding that the precious stone, and the gold of the ring should be applied to the enrichment of the text which had been given by his Justiciary."

At Westminster Abbey in 1388 there were six Texts; the first and largest had silver-gilt covers, which were adorned with pearls, and had an image of the Holy Trinity on one side, and a crucifix on the other. The second is described as having had a crucifix upon the cover, and as ornamented with crystal stones. The third had an image of the Holy Trinity, with covers of beaten gold and silver. The fourth, which is described as small, had only a plain crucifix on the cover; while the fifth, which is also described as small, was used at the daily morning Mass. It had a crucifix of silver upon it. Of the sixth we are told that it was "omni ornamento spoliatus per quendam furem," a fate which befell most of the others by a legalized process a couple of centuries later. We might increase this list of magnificent volumes of Texts from the inventories of the other bigger churches to almost any extent. That any of them should have escaped is a matter for as much surprise, as it is one for congratulation. It is indeed quite possible that the highly interesting binding of which Mr. Brasington gives an illustration opposite p. 90 may be one of the very Texts enumerated in the Westminster Abbey Inventory which we have just referred to.

These Texts, of course, formed a separate class by themselves. Of early secular bindings several admirable specimens have fortunately been preserved. Perhaps none of these excels in beauty or interest the cover made at Winchester in the twelfth century, of the Winton Domesday Book, now in the possession of the Society of Antiquaries. Two excellent photographic plates of this volume are given by Mr. Brasington, who describes it in detail in the letterpress. Another very fine stamped leather binding, which is thought to have been made in London, is the cover of a manuscript "*Historia Evangelica*," which is among the Egerton MSS. at the British Museum. This also is well illustrated by a photographic



IRISH BOOK COVER, OF BRONZE.

plate opposite p. 100, and is fully described in detail by the author.

Passing to later bindings, the subject at once widens out, as greater diversity of material used, and of ornamentation applied was available. We have also in the later periods some of those curious freaks which were so characteristic of the tastes of the sixteenth and seventeenth centuries. On p. 166 Mr. Brasington gives an illustration of a double book containing the New Testament and Psalms of the year 1630, which we are enabled to reproduce here, as illustrative of the taste of that period. It will be seen what a very fine example of an embroidered cover it is. This double volume is preserved in the British Museum. Mr. Brasington says nothing as to triple or quadruple bindings, and probably they are so exceedingly scarce as hardly to be extant as a class at all; but the writer was shown one, about ten years ago, in a curiosity dealer's shop at Munich, which was beautifully embroidered, and was quadruple. The sum asked for it was not small, and what has now become of it he does not know. A



DOUBLE BOOK IN EMBROIDERED COVERS, AND WITH GAUFFERED EDGES.

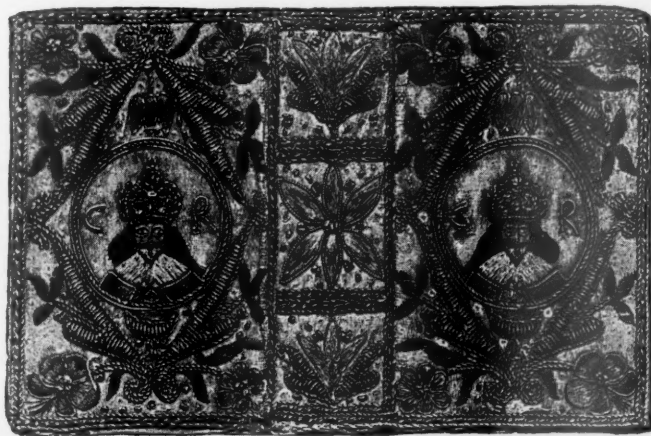
very fine book-cover, embroidered upon white satin with a portrait of Charles I., is also preserved at the British Museum, and is figured by the author on p. 171. This illustration we also reproduce.

By far the most interesting of the smaller volumes is the book the binding of which is illustrated on p. 219. It belonged to Queen Elizabeth, and the covers, which are of gold, are believed to have been made by George Heriot, the eminent and munificent goldsmith of Edinburgh, who founded Heriot's Hospital in that city. Two illustrations of this book are given by Mr. Brassington, concerning which he remarks as follows (p. 218):

"From what has been previously stated, it is evident that Elizabeth was a great lover of books, and a munificent patron of all concerned in their embellishment. She is said to have carried upon her person a manual of prayers bound in gold, and

attached by a gold chain to her girdle. The sides of the binding measure  $2\frac{1}{2}$  by  $1\frac{3}{4}$  inches. The golden figures of this jewel-binding are in high relief, coloured in enamel in the style of Cellini. It was exhibited at the Tudor Exhibition." On the front is represented the raising of the Serpent in the Wilderness, an emaciated figure in the foreground, and three others, one in the attitude of prayer. On a border round it is the text + MAKE . THE . A . FYRIE . SERP | ENT . AN . SETITVP . FORA . SYGNE . | THATAS . MANY . ASARE . | BYTTE . MAYE LOKE . VPONIT . AN . LYVE . | On the back is the judgment of Solomon, with the text + THEN . THE . KYNG . ANSVE | RED . AN . SAYD . GYVE . HER . THE . LYVYNG . | CHILD . AN . SLAVETNOT . | FOR . SHEIS . THE . MOTHER . THEREOF . 3 . K . 3 c . |

On Tuesday, June 13, 1893, this book was sold by Messrs. Christie, Manson, and Woods. The first bid was one for 500



EMBROIDERED COVER, WITH PORTRAIT OF CHARLES I.

guineas, the competition was very brisk, and it was finally knocked down to Mr. C. J. Wertheimer for 1,220 guineas.

volume marks an epoch in the history of English literature on Bookbinding in all its phases and developments. The author,



Front.



Back.

QUEEN ELIZABETH'S PRAYER-BOOK, WITH COVERS OF GOLD.

We have said nothing of the later bindings, or of the processes used in binding, all of which are most carefully dealt with by the author. We recognise, however, that this

indeed, begins with the beginning, and takes the student back to the days of our prehistoric forefathers. In the first part of the book he traces, not bookbinding, but the

development of the book itself, step by step.

The charm of an old binding is often wholly independent of the contents of the book it covers, and we shall be much surprised if this book by Mr. Brasington does not act in regard to old bindings, much as Mr. Cripps's has as to Plate, and largely increase the appreciative interest and value set upon them. Never before has the whole subject been brought before the English reader from beginning to end in so scientific, thorough or orderly a manner as is now the case. The excellent illustrations which adorn almost every page, add also in no little degree to the charm of Mr. Brasington's labours.



### On a Pre-Reformation Chalice lately discovered.

BY WILFRED J. CRIPPS, C.B., F.S.A.

**T**HE latest addition to the number of known chalices of pre-Reformation date is not in ecclesiastical hands, nor has it been used for the sacred purposes for which it was made for a very lengthened period. It was, in point of fact, found doing duty as a drawing-room object of art in a country house at which Mrs. Wilfred Cripps was paying a visit in the autumn of 1893.

Permission being obtained to submit it to the inspection of the writer of these lines, it proved to be an unknown example of the rare and interesting class of ecclesiastical vessels to which it belongs. Its ancient history is unknown, but it is ascertained to have been used as a baptismal bowl by the family which had, until lately, owned the interesting manor-house of Chavenage, near Tetbury, in Gloucestershire. Various legends known in the district, some, perhaps, less worthy of credit than others, have gathered round the ancient and considerable family of Stephens of Chavenage, and other places in the county of Gloucester; but it is certain that this interesting chalice had passed for a christening bowl amongst them, and had been so used at the baptism of many mem-

bers of the family for generations past. And in this faith it had lately been presented to an infant son of the house at which it was thus discovered, and had been deeply engraved around the bowl with a record of its presentation in this manner a year or two since.

The chalice itself is a very interesting specimen of the goldsmith's art, being of the same beautiful Gothic design as the already known chalices at Nettlecombe, Combe Keynes, and other places. It very closely



resembles the Combe Keynes cup, and it increases the number known of this class to twenty-two; or, if we allow of the subdivision of the Gothic class, which the present writer has called Type B in *Old English Plate*, into vessels "with toes," and vessels "without toes," at the angles of the six-sided foot, which is one of their chief characteristic features, the present chalice is one of the fifteen specimens remaining.

It is  $6\frac{3}{4}$  inches high, and the bowl is  $4\frac{7}{8}$  inches in diameter, the diameter of the foot across the points being exactly the same



as that of the bowl. It weighs 11 oz. 14 dwts. (Troy).

Lastly, it must be mentioned that it has lost all the ornamental points or toes that formerly adorned its foot. These were probably in the form of an ornamental Lombardic letter *Q*, but nothing now remains of them but small projections or knobs, one on either side of each of the six angles of the foot. Probably it had lost one or some of them, and it may have seemed an easier way of restoring the symmetrical appearance of the foot to cut off the rest, than to restore the missing ones. This seems to have been the case with one or two of the earlier chalices of Type B, and to have made it doubtful whether it is really necessary or advisable to subdivide the Gothic class of pre-Reformation chalice, to which the present, which we must call the "Rodney" chalice, for the sake of distinction, adds such an interesting specimen.



### St. Dunstan's-in-the-East, London,

WITH AN INVENTORY OF THE CHURCH GOODS  
BELONGING TO IT, TAKEN IN 1550.

**R**EADERS of the *Antiquary* will have observed with satisfaction that the threatened demolition of St. Dunstan's Church has been averted. Whatever ecclesiastical union of parishes may be found desirable, it is very earnestly to be hoped that no more of the London City churches will be pulled down. St. Dunstan's-in-the-East (which must not be confused with St. Dunstan's-in-the-West, in Fleet Street) is in many ways a remarkable structure. The original building was injured in the Great Fire of 1666, and was restored from the designs of Sir Christopher Wren. In this instance, however (and therein lies much of the interest of the building), he departed from his usual plan, and mainly followed a mediæval style of architecture. In designing the spire, he took for his model the unique, and beautiful, crowned tower of the church of St. Nicholas, at Newcastle-on-Tyne. The

body of the church built by Sir Christopher Wren was pronounced to be in an insecure state at the beginning of the present century. When it was rebuilt, it was designed in a kind of revived Perpendicular style of architecture, and is an interesting example of early nineteenth-century church architecture. Of the building destroyed in the Great Fire we know but little, and that little is chiefly what Stow tells us in his *Survey*. It is known that the mediæval building had a tall spire, but this had disappeared at the time of the Fire. We also learn from the churchwardens' reply to the fourth Article addressed to them, and printed below, a curious piece of architectural history connected with the old church. The inventory also tells a little more, and we gather from it that, before the Reformation, the church contained five altars, viz., the high altar, the Jesus altar, the altar of our Lady, and two other "small aulters." For the rest we have to turn to Stow. He says concerning the old building as follows:

"In Tower street, between Hart lane and Church lane, was a quadrant called Galley row, because galley men dwelt there. Then have ye two lanes out of Tower street, both called Church lanes, because one runneth down by the east end of St Dunstan's church, and the other by the west end of the same; out of the west lane turneth another lane west towards St Marie hill, and is called Fowle lane, which is for the most part in Tower street ward.

"This church of St Dunstone is called, in the east, for difference from one other of the same name in the west; it is a fair and large church of an ancient building, and within a large churchyard; it hath a great parish of many rich merchants, and other occupiers of divers trades, namely salters and ironmongers.

"The monuments in that church be these:—In the choir, John Kenington, parson, there buried 1374; William Islip, parson, 1382; John Kryoll, esq., brother to Thomas Kryoll, 1400; Nicholas Bond, Thomas Barry, merchant, 1445; Robert Shelly, esq., 1420; Robert Pepper, grocer, 1445; John Norwich, grocer, 1300; Alice Brome, wife to John Coventry, sometime mayor of London, 1433; William Isaack, draper, alderman, 1508; Edward Skales, merchant, 1521; John Ricroft, esq., sergeant of the

larder to Henry VII. and Henry VIII., 1532; Edwaters, esq., Sergeant-at-arms, 1558; Sir Bartholomew James, draper, mayor 1479, buried under a fair monument with his lady; Ralfe Greenway, grocer, alderman, put under the stone of Robert Pepper, 1559; Thomas Bledlow, one of the sheriffs, 1472; James Bacon, fishmonger,

personages besides, whose monuments are altogether defaced."\*

At the Public Record Office is preserved (*Church Goods. Exchequer Q. R. 118*) the following inventory of the church stuff belonging to the parish in the fourth year of the reign of Edward VI. It is a parchment-book, entitled, on the outside,



CHURCH OF ST. DUNSTAN'S-IN-THE-EAST, LONDON. (FROM THE SOUTH-WEST).

sheriff, 1573; Sir Richard Champion, draper, mayor, 1568; Henry Herdson, skinner, alderman, 1555; Sir James Garnardo, knight; William Hariot, draper, mayor 1481, buried in a fair chapel by him built 1517; John Tate, son to Sir John Tate, in the same chapel in the north wall; Sir Christopher Draper, ironmonger, mayor 1566, buried 1580. And many other worshipful

#### SAYNT DONSTONS IN THE EASTE IN LONDON,

and is now bound with some other returns relating to London churches.

The abbreviations, it may be added, were

\* Stow's *Survey of London*, edited by W. J. Thoms (1842), p. 51.



very few, and those of so simple a nature, that it has seemed better to expand them in print in this instance. As a rule, however, great caution should be used in expanding the abbreviations of an ecclesiastical inventory.

A certificate of the Churchwardens of the parysh Church of Saynt Donstones in the Easte in the Cyttie of London Vnto the Artycles delyuered vnto them by the Kinges maiestes Commys-sioners the xiiij<sup>th</sup> daye of July In the vij<sup>th</sup> yeare of his graces Raigne made by vs Thomas Bacon and Beniamyn Gonson then being Churchwardens

In p<sup>r</sup>mis for Annswere to the ffyrst Artycle the sayde Churchwardens saye that Thomas Constable and Roger Chaloner were Churchwardens of the sayde parishe in the fyrst yeare of o<sup>r</sup> sayde Sovereign Lorde,

Item for Annswere to the second Artycle concernyng What plate Juelles &c They haue made here an Inventory of all the premysse To the which they Refer yo<sup>r</sup> Lordshippes

Item for Annswere to the therd Artycle as Concernyng to bryng forth and delyuere Vnto yo<sup>r</sup> Lordshippes the Counterpane of an Inventory &c The sayde Churchwardens Certyfye yo<sup>r</sup> lordshippes that to their knowledg there was neuer any such Inventory delyuered to the officers of the Late Bysshop of London nor any was demaunded of them, and as for that Inventory that they haue ys here presently Annexed as ys declared in the Second Artycle

Item for Annswere of the fourth and Last Artycle what Parte or parcell of o<sup>r</sup> Sayde Church goodes haue bynne solde &c Pleasith yo<sup>r</sup> Lordshippes to vnderstand that Roger Chaloner beyng vpper Warden and Rowland Dye vnderwarden at a vestry holden the xvij<sup>th</sup> daye of Julij Ano Dni m<sup>i</sup> v<sup>c</sup> xlvij<sup>i</sup> In the fyrst yeare of the Raigne of ower Sovereigne Lorde that nowe is By the Advyse and agrement of the moost dyscrete and Worsshipful

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parisshioners of the sayde parishe ffor that the Battylmentes of the higher parte of the Northparte of the sayde Church ffell vpon the North Yle adioynyng vnto the same at An Evnyngsong tyme w<sup>t</sup> such Vyolence and greate wayte that w<sup>t</sup> the fall therof y<sup>e</sup> Brake asounder the greate Beames and tymber of the Roffe of the sayde Yle And for asmoche that there was no mony in the sayde Church yt was thought necessary to make mony and sell suche plate as might be best spared So that the sayde Roger Chaloner solde to George Webbe goldsmith in Lombert streate theyse parcelles folowyng That ys to saye fyrst a Crosse of Sylver and gylt weying Cx oncz at v<sup>s</sup> iiij<sup>d</sup> the once Item ij challysses w<sup>t</sup> theyr Patentes gylt weying lxxij oncz Sm<sup>a</sup> of all to gether of the gylt plate Ciiij<sup>xx</sup> ij oncz at v<sup>s</sup> iiij<sup>d</sup> the once and so in mony xlviiij<sup>li</sup> xiiij<sup>s</sup> viij<sup>d</sup> Item in plate parcell gylt ij playne Basones weyinge lxx oncz at iiij<sup>s</sup> x<sup>d</sup> ob. the once. Item a payer of Broken Candelstyckes a Challys and a payre of olde Cruettes weying jC.xij oncz at iiij<sup>s</sup> x<sup>d</sup> ob. the once, Sm<sup>a</sup> in mony xliij<sup>li</sup> iiij<sup>s</sup>. iiij<sup>d</sup>. Sm<sup>a</sup> of all aswell the gylt as the vngylt comyth to iiij<sup>xx</sup>xij<sup>li</sup>. xv<sup>s</sup>. Which sayde mony was bestowed vpon the Reparacons of the foresayde Church and other necessaryes as the sayde Roger Chaloner thevppon dyd Accompt and Allowed by the parishe. Item in the Second yeare of o<sup>r</sup> sayde Sovereigne Lordes Raigne the foresayde Rowland Dye beyng then vpper Churchwarden and William Anstye associate w<sup>t</sup> hym solde to gether to whome the sayde Churchwardens can not tell for they wolde neuer tell them, theyse parcelles folowyng Item a Sute of Vestmentes and an old Cope of grene Veluet as they saye for xij<sup>li</sup> Item solde more to John Deye Certayne Lattyn Candelstyckes to the Some of vi<sup>li</sup>. v<sup>s</sup>. Item in gylt plate as they saye weying ijC.x. oncz at v<sup>s</sup>. x<sup>d</sup>. the once Item in whyte plate weyinge lxx oncz at iiij<sup>s</sup>. ix<sup>d</sup>. the once All which sayde parcelles were taken out of the Vestry and solde by them to theyre owne vse w<sup>t</sup> out the Consent of any of the parisshioners Albeit the sayde parisshioners haue dyverse and often tymes Requyred of them to Knowe the Certenty of the same and to be fully

D

Satsfied of the Premyssey Yet because of the greate hyndderannce and afterdeale of the sayde Rowland Dye and that he went out of London and dwellyth at Grauyssend the sayd Church Wardens cannot come to the perfyte knowledge what doeth Remayne in their handes for their Accomptes Yet Remayn vn Alowed wherby they be not able to sertyfye yo<sup>r</sup> lordships accordingly

Item in the therd year of owre seyde Sovereign Lordes Raig the sayde William Anstye then beinge vpperwarden toke into his handes a greate Cloth that dyd hange before the Roode in the Lent, A Sepulture cloth of Bawdkyn w<sup>t</sup> a greate Vale that was drawn before the highe Alter in lent w<sup>t</sup> dyverse other thinges as Towelles Aulter cortyns and Curtyns drawne before the paynture at the Aulter endes &c\*

And as Consernyng all other Ornamentes Plate Juelles Belles &c which were in the Custody of the Churchwardens in the fyrst year of the Raig of o<sup>r</sup> sayde Sovereign Lorde Savyng the parcelles afore Rehersed to the sayde Churchwardens knowledge Remayne nowe in the Church as apearyth by this Inventory herevnto Annexed Without that any other thing hath bynne solde or taken awaye by any other Churchwarden Sence the sayde fyrst year of owre sayde Sovereign Lordes Raig the otherwyse then is before Rehersed

**An Inventory** of all the goodes Juelles Ornamentes Vestmentes and all other thinges belonging or apertayning to the Church of Saynte Donstones in the Easte in London Taken by vs John Yelde Churchwarden Mayster Bacon, Mayster Thomas Warner M<sup>r</sup> Anstye M<sup>r</sup> Cuttell M<sup>r</sup> Deye And M<sup>r</sup> Thomas Hunt the xiiij<sup>th</sup> daye of July In the year of o<sup>r</sup> Lorde god a m<sup>i</sup> v<sup>c</sup> and flyfthe, and in Anno Regni Regis Edwardi vj<sup>th</sup>, quarto.

#### In the vpper Vestry† Plate

In p<sup>r</sup>mis a greate Crosse of Sylver and gylt w<sup>t</sup> Berrall in the myddes with a Crucifyx Mary and John Weing j<sup>c</sup>xvj oncz

\* The articles mentioned here are of much interest, as relating to English pre-Reformation ritual usages.

† It would almost seem from the expression "upper vestry" that the vestry was in two stories, the upper one being probably used as the treasury.

Item one gylt Bason Weyng xxx<sup>ii</sup> oncz  
Item a Sencer parcell gylt weyng xxxvj oncz  
Item a Paxe parcell gylt w<sup>t</sup> pycters of Ivery in the mydes weyng Sixe oncz  
Item ij Cruettes parcell gylt weyng a leven oncz  
Item a ship\* of Whyte Sylver Weyng thre oncz  
Item ij Candlestyckes of sylver parcell gylt Weyng ffyfty & two oncz  
Item ij Challyces one gylt w<sup>t</sup> a holy Lambe in the Patent and the other Parcell gylt w<sup>t</sup> a hand in the Patent Weyng therty and fyue oncz  
Item a ffoote of Copper and gylt for the greate Crosse Weyng [left blank]

#### Doble Vestmentes†

Item one of Cloth of golde for a preaste deacon and Subdeacon w<sup>t</sup> thappurtenances  
Item a Vestment of Red velvet called Saynt Donstones of Sattyn ffygure of golde for a preste deacon and subdeacon w<sup>t</sup> haubes and hedpeces‡ lackyng the Apparell havinge stole and flannell§  
Item one of Blew velvet w<sup>t</sup> flowers of golde for a preste deacon and Subdeacon w<sup>t</sup> thappurtenances  
Item one of grene Velvet w<sup>t</sup> fflowers of golde for a preste deacon and Subdeacon w<sup>t</sup> thappurtenances  
Item one of Red Velvet for a preste deacon and Subdeacon w<sup>t</sup> fflowers of golde w<sup>t</sup> thappurtenances  
Item a Vestment of whyte Damaske w<sup>t</sup> fflowers of golde w<sup>t</sup> thappurtenances  
Item a Vestment of grene Damaske for a prest deacon and Subdeacon w<sup>t</sup> thappurtenances  
Item a Vestment of Red Bawdkyn w<sup>t</sup> Lyons and Byrdes for a preste deacon and Subdeacon w<sup>t</sup> thappurtenances

#### Syngle vestmentes||

Item a vestment of whyte Sattyn of brydge for a preste w<sup>t</sup> fflowers and spldeagles w<sup>t</sup> a Red crosse and o<sup>r</sup> Lady in the mydes w<sup>t</sup> thappurtenances

\* For incense.

† Double vestments included a complete set for priest, deacon, and subdeacon.

‡ Amices.

§ Fanon.

|| Single vestments were chasuble only, with their appurtenances for a priest only.

Item one of Blewe damaske w<sup>t</sup> a Crosse of  
cloth of golde w<sup>t</sup> thappurtenances }  
Item a Vestment of grene Sattyn w<sup>t</sup> droppes  
and a Red crosse w<sup>t</sup> thappurtenances }  
Item one of whyte damaske w<sup>t</sup> a Red crosse  
w<sup>t</sup> small Lyons of golde w<sup>t</sup> thappurten-  
ances }  
Item one of grene Sattyn w<sup>t</sup> starres and  
Crosse of mayden hedes w<sup>t</sup> thappurten-  
ances }  
Item a vestment of grene Sattyn of Brydges  
w<sup>t</sup> fflowers and the Appurtenances }  
Item one of Red Bawdkyns (*sic*) w<sup>t</sup> thappur-  
tenances }  
Item one of Blew Velvet w<sup>t</sup> a Crosse of  
Red Veluet w<sup>t</sup> a Crucyfyxe w<sup>t</sup> the Ap-  
purtenances }  
Item one of grene Bawdkyns (*sic*) w<sup>t</sup> the  
Aubes and hedpece Lackyng stole and  
ffannell }  
Item a Vestment of whyte Bustyn w<sup>t</sup> fflowers  
and flower de lyces of Copper golde and  
thappurtenances }  
Item one of Black worsted w<sup>t</sup> fflowers of  
Copper golde w<sup>t</sup> thappurtenances }  
Item an olde vestment of worsted Lackyng  
the Crosse }

## Vestmentes for Lent\*

Item ij of whyte Bustyn w<sup>t</sup> Red Crosses w<sup>t</sup>  
flower delices at the endes w<sup>t</sup> thappur-  
tenances }  
Item another of whyte Bustyn w<sup>t</sup> a Red  
Crosse of Seye in the myddes w<sup>t</sup> thap-  
purtenances }  
Item another of whyte Linnyn w<sup>t</sup> a Red  
Crosse flower delices at the endes w<sup>t</sup>  
appurtenances }

## Hangynges

Item one of Clothe of golde for aboue and  
beneth for the highe Alter w<sup>t</sup> ij Curtyns†  
of Red Taffita }

\* During Lent all the images and ornaments of a  
church were covered up, and hidden. At first, plain,  
white linen cloths were used for this, and the clerical  
vestments were made to correspond. As time went  
on both the cloths for covering the ornaments, as well  
as the vestments, were made rather more ornamental.  
The ground colour was generally white, but the stuff  
used was often, in later times, of richer material, as  
silk, or velvet. The cloths and vestments were often  
ornamented with red drops of blood, red crosses, the  
five sacred wounds of our Saviour, or the sacred  
monogram, etc.

† The riddels, or costers.

Item one of Blewe Cloth of golde for aboue  
and Beneth for o<sup>r</sup> Lady Aulter Lackyng  
the Curtyns }  
Item one of Blewe Cloth of golde for aboue  
and beneth for Jhesus Aulter w<sup>t</sup> ij  
Curtyns of Blew Sarsenet }  
Item a Hangyng of whyte Sarsenet for  
aboue and beneth w<sup>t</sup> the Curtyns }  
Item a Hangyng of Red of Sylke Sendall  
for aboue and beneth w<sup>t</sup> Challyssys  
paynted on them w<sup>t</sup> the curtyns }  
Item a Hangyng of Red chamblet brodered  
w<sup>t</sup> fflower delices of Copper gold for a  
small Aulter }  
Item a small hangyng of Red\* and blew  
Sarsenet w<sup>t</sup> the Kynges Armes }  
Item a small Hangyng of whyte Chamblet  
Item a small Hangyng of grene Bawdkyn  
for aboue and beneth for a small Aulter }  
Item a Hangyng for aboue and beneth of  
blew velvet w<sup>t</sup> flower delices of golde }

## Hangynges for Lent

Item one of whyte Bustyn for aboue and  
beneth for the highe Aulter w<sup>t</sup> Curtyns  
of the same w<sup>t</sup> Red crossis }  
Item one of whyte Linnyn for aboue and  
beneth for Jhesus Aulter w<sup>t</sup> Curtyns of  
the same }  
Item a Hangyng for aboue and beneth of  
stayned Cloth for o<sup>r</sup> Lady Aulter w<sup>t</sup>  
Curtyns of y<sup>e</sup> same }  
Item ij Hangynges of whyte Bustyn for ij  
small Aulters w<sup>t</sup> thre Curtyns of the  
same }

## Stayned Hangynges

Item one for aboue and beneth Stayned for  
all solne daye† w<sup>t</sup> Curtyns of the same }  
Item a small Aulter Cloth Stayned w<sup>t</sup> Red  
and blewe }  
Item ij Curtyns Stayned w<sup>t</sup> Thus writen in  
ye mydes }  
Item a stayned Aulter Cloth for aboue and  
Beneth w<sup>t</sup> Twelue appostles w<sup>t</sup> the Curtyns }  
Item ij Lytle stayned Clothes }

## Copes and other thynges

Item V Copes for chyldren  
Item a Tynnacle for a chylde

\* The colours red and blue may be noted in con-  
nection with the King's arms, which were: Quarterly,  
*Azure*: three fleurs-de-lis *or*. *Gules*: three lions pas-  
sant gardant in pale.

† All Souls' Day.

Item a deske Cloth of Bawdkyn Lynnyd  
w<sup>t</sup> lynnyn & ffrened  
Item an olde Herse Clothe  
Item a Cloth of Bawkyd w<sup>t</sup> swannes  
Item a deske Cloth of Sarsenet Lynnyd  
w<sup>t</sup> blew buckeram  
Item a Herse cloth of Black Buckeram w<sup>t</sup> a  
whyte Crosse of Lynnyd in the mydes  
Item a Vale of grene and yelow Lynnyd to  
drawe afore the highe Aulter\*

#### Stremers banners & fflages

Item a greate Blew stayned Stremere of Saynt  
George  
Item xj small Stremers  
Item vij fflages  
Item viij Banners some of Sylke stayned and  
some of Lynnyd stayned

#### That that longes to the Sepulture and for goodffrydaye†

Item a Sepulture Cloth of Cloth of golde  
Item a Canepye of Cloth of golde w<sup>t</sup> iiij  
staues paynted Red belongyng to the  
same  
Item iij Cosshyns of Red Sendall and one of  
Bawdkyn  
Item a Cloth of Red sylke and golde for  
good frydaye for the Crosse  
Item a Cloth of Turkey worke for the Cry-  
smatory  
Item a pece of whyte Sylke w<sup>t</sup> iiij tasselles  
& iiij knappes of golde threde Lyke a  
Coverpane  
Item a pece of Sypres to Cary the Sacra-  
ment in  
Item a gerdle of Sylke w<sup>t</sup> a Lyst of Blew &  
yellow  
Item ij Napkyndes for the highe Aulter wrought  
w<sup>t</sup> sylke  
Item a fyne towell wrought w<sup>t</sup> nedle worke  
for the Taper on Easter Evyn  
Item a shete to Laye in the Sepulture  
Item ij olde peces of Sypres  
Item a greate Cossyn of Cloth of golde

\* The Lenten Veil, the colours mentioned here are  
very unusual, and noteworthy. Usually the colours  
were white and blue, paned or striped; though white,  
blue, and black alone have been noted.

† The whole of these entries are very important.  
Red, it may be mentioned, was very commonly used  
in England as the Good Friday colour.

#### Corporis Casis

Item ij the one syde Cloth of golde and the  
other syde Red sendall  
Item one of Black Veluet Both sydes and  
thus brodered in golde of the one syde

#### Lynnyd Clothes

Item xiiij dyaper towelles  
Item xj dyaper Aulter Clothes  
Item xj playne Aulter Clothes

#### In the Nether Vestry

##### Plate

Item a lytle Bason of Sylver parcell gylt  
Weyng a leuen oncz thre q<sup>trs</sup>  
Item ij Challyces one gylt the patent w<sup>t</sup> a  
hand in the mydes and the other parcell  
gylt the patent w<sup>t</sup> a hed\* in the mydes  
weyng therty & seven oncz thre q<sup>trs</sup>  
Item a Crysmatory sylver and gylt lackyng  
an Angell for a fote Weyng Twenty and  
two oncz

#### Corporis Casis

Item one of Red damaske and Cloth of golde  
on the one syde and the other Blew  
Chamblat  
Item another of Red Sattyn of Brydges  
w<sup>t</sup> thus on the one syde and the V  
woundes on the other syde  
Item ij Corporys Clothes

#### Copes

Item V Copes of Cloth of golde Threde  
Item Saynt Donstones Cope of Sattyn ffygure  
w<sup>t</sup> ffowers of Venus golde†  
Item a Cope of Blew Veluet w<sup>t</sup> ffowers of  
golde  
Item a Cope of Red Veluet w<sup>t</sup> ffowers of  
golde  
Item a Cope of Purpyll veluet w<sup>t</sup> Angelles  
of golde  
Item a Cope of grene veluet  
Item ij Copes of purpyll Sattyn ffygure w<sup>t</sup>  
ffowers of golde  
Item a Cope of whyte Damaske w<sup>t</sup> Angelles  
of golde  
Item a Cope of whyte damaske w<sup>t</sup> ffowers  
of golde  
Item ij Copes of whyte Sattyn w<sup>t</sup> ffowers of  
golde

\* The head of our Lord, known as the Vernacle.

† "Venus golde," i.e., Venice, or base gold.

Item xiiij Copes of dyverse Bawdkyns of Sylke

Item iij Black Copes\* ij of Black worsted one of them w<sup>t</sup> fflowers an (*sic*) another w<sup>t</sup> soulles and the therde of Sattyn Brydges w<sup>t</sup> soulles

#### Doble Vestmentes

Item a Vestment of Black worsted for a preste deacon and Subdeacon w<sup>t</sup> thappurtenances

Item a Vestment of Red Bawdkyn for a prest & deacon w<sup>t</sup> thappurtenances

Item a Vestment of Bawdkyn w<sup>t</sup> dragons for a preste and deacon and subdeacon w<sup>t</sup> thappurtenances

Item a Vestment of Blew Bawdkyn w<sup>t</sup> a deacon and Subdeacon w<sup>t</sup> thappurtenances

Item a Vestment of whyte Bawdkyn w<sup>t</sup> a deacon w<sup>t</sup> the Appurtenances

#### Syngle vestmentes

Item one of Blew and Vyolet Veluet w<sup>t</sup> Anngelles and fflowers of golde w<sup>t</sup> thappurtenances

Item a vestment of whyte damaske w<sup>t</sup> a Crosse of Red veluet w<sup>t</sup> thappurtenances

Item one of whyte Bawdkyn w<sup>t</sup> Byrdes w<sup>t</sup> a Crosse of grene Bawdkyn w<sup>t</sup> thappurtenances

Item a vestment of Red and grene Bawdkyn w<sup>t</sup> thappurtenances

Item one of grene Bawdkyn w<sup>t</sup> thappurtenances

Item one of Red Bawdkyn w<sup>t</sup> a blew crosse w<sup>t</sup> stole and ffannell

Item a Vestment of Red for good ffrydaye w<sup>t</sup> stole & ffannell

#### Hangynges

Item a hangyng for the highe Aulter of whyte and Red in panes for aboue and Benethe w<sup>t</sup> Curtyns of the same

Item ij Aulter Clothes stayned for a boue and beneth for Jhesus Aulter one of Jhus and another of the Sepulture w<sup>t</sup> Curtyns w<sup>t</sup> Anngelles

Item a Hangyng for a boue and Beneth Stayned w<sup>t</sup> the Assuption of o<sup>r</sup> Lady w<sup>t</sup> Curtyns

\* For mortuaries.

Item a greate Cloth of Tappysty worke to Lye before the highe Aulter Lyned w<sup>t</sup> Canvas

Item iiij old Cosshyns

#### Banners of dyverse Sortes

Item a Crosse Banner Enbrodered w<sup>t</sup> golde w<sup>t</sup> the Crucifyx Mary and John on the one syde and saynt Donstone on the other syde

Item a Crosse Banner of grene Sarsenet w<sup>t</sup> the Trynite on the one syde and Jhus on the other syde

Item a Crosse Banner of grene Sarsenet w<sup>t</sup> o<sup>r</sup> Lady and iij Kynge of Collyn of Both sydes

#### In the Steople

Item V greate Belles and a sannsbell

Item a Clock Bell

Per me Thomam Bacon

Per me Humfridum Welles

Endorsed on the back :

Towre

Warde



#### A Knife with a "Benedictio Mensæ" on it.



FEW subjects interested the late Mr. Henry Bradshaw more, or were wont to fire him with greater animation, than the proper manner of saying a mediæval *Benedictio Mensæ*, or Grace before and after meat. Those who wish to know what he had to say on this subject, should refer to the *Babes Book*, published by the Early English Text Society, where they will find the subject dealt with by Mr. Bradshaw with all the learning and enthusiasm he was able to bring to bear upon it.

In the museum at the Louvre, in Paris, there is a beautiful and curious knife, of which we give the accompanying illustration. The knife, which has an ivory handle with gilt mounts, is eleven inches in length. Along one side of the blade there is engraved an abbreviated Grace, together with the musical





greater men's bones would consume in a short tyme, but I hold them to be the bones of small fowls which abound in that place."

Although himself an "indweller" in Lewis, Morrison seems never to have visited the Pigmies' Island; at least, one would think that, had he done so, he could have decided for himself whether the bones were those of "small fowls" or of small men. One thing worth noting is that he speaks of the unearthing of those bones as something still going on when he wrote, a detail which, when considered with the accounts of earlier writers, would half tempt one to assume that his date was much earlier than 1749. This, however, is an affair of minor importance.

Morrison, it will be observed, only speaks vaguely of "a little island hard by the coast." Martin, writing about 1703, is much more definite, for he introduces the Pigmies' Isle in his account of the Flannan Islands, otherwise known as The Seven Hunters, a tiny archipelago lying off the west coast of Lewis, fully twenty miles from the mouth of Loch Roag. He does not distinctly say that the Pigmies' Isle formed one of this little group, but that is what he leaves his readers to infer. If this be the correct locality, the "hallowed ground" of Collins would be a doubly appropriate expression. "Called by Buchanan *Insule Sacre*," one learns from the Ordnance Gazetteer of Scotland, these islands "possess some monuments, supposed to be religious relics of the ancient Caledonians, but seemingly as late as the seventh or eighth century." Dean Monro, writing in 1549, calls them also "the Seven Holy Isles," and they have evidently possessed a character for sanctity during many centuries. In passing it may be noted that Monro calls them the "Flavain" or "Flaayn" Isles, thus suggesting a lost labial in the middle of the word, which, after the common Gaelic fashion, has been aspirated out of existence. On this theory the modern "Flannan" is erroneous, and has originated through the mistake of a scribe reading "n" for "u," as in the parallel instance of "Iona." But all that is by the way. Whether it was one of "the Seven Holy Isles" or not, Martin tells us that "the Island of Pigmies, or, as the natives call it, the Island of Little Men, is but of small extent. There has been,"

he ungrammatically continues, "many small bones dug out of the ground here resembling those of human kind more than any other. This gave ground to a tradition which the natives have of a very low-statured people once living here, called Lusbirdan, *i.e.*, Pigmies."

There are several interesting points in the above passage. One is that Martin, instead of "holding them to be the bones of small fowls," as the doubting Morrison did, regarded those relics as "resembling those of human kind more than any other." His explanation that the discovery of the bones formed the foundation of the local tradition as to pigmies is not, however, borne out by facts, for anyone who has paid attention to such traditions is well aware that they antedate by a long period the finding of the bones. One other interesting statement made by Martin is, that "the Island of Little Men" was the native name given to "the Pigmies' Isle." To many people these terms are synonyms, but in Martin's mind they evidently possessed different meanings. But it will be found that "the Island of Little Men" being the "native," and consequently the Gaelic, name, helps one to arrive at a conclusion as to the situation of this "Pigmies' Isle," for the assumption that it was one of the Seven Holy Isles receives no support from the two other passages about to be cited.

The first of these occurs in a "Description of the Isles of Scotland," which Skene prints in the appendix to vol. iii. of his *Celtic Scotland* (pp. 428-440), and with regard to which he says, that it "must have been written between 1577 and 1595." In that "description" the following statement is made, not with regard to a mere outlying islet, but to the large island of Lewis itself: "In this Ile," says the sixteenth-century writer, "thair is ane little Cove biggit [*i.e.*, built] in form of ane Kirk, and is callit the Pygmies Kirk. It is sa little, that ane man may scairsleie stand uprichtlie in it eftir he is gane in on his kneis. Thair is sum of the Pygmies banes thairinto as yit, of the quhilkis the thrie [? thie, *i.e.*, "thigh"] banes being measurit is not fullie twa inches lang."

The word "cove," it may be explained, has been frequently used in Scotland and



Ireland to denote purely artificial structures, generally made of stone, and often partly or wholly subterranean; and there is a building of this description in South Uist, which, being circular in form and having a rude cloister round its sides, has been compared to a church. Something of this kind appears to be indicated by the writer just quoted. But, oddly enough, although he distinctly "locates" the building in the main island, his description would apply wonderfully well to the largest of the Seven Holy Isles, called *Eilean Mòr*, or the Big Island. The late Mr. T. S. Muir, who devoted all his spare moments to ecclesiological and antiquarian study, visited this island in 1859, and inspected the little chapel, or oratory, there, whose interior dimensions he thus gives: "Length, 7 feet 3 inches; width, 4 feet 5 inches; height from floor to roof, which is formed of narrow slabs laid across, 5 feet 9 inches. Singularly enough," he adds, "the only aperture in the building is a doorway, 3 feet in height and 1 foot 10 inches in width, in the west end." This, it will be seen, might not inaptly be called a "Pigmies' Kirk," for it is "sa little that ane man may scairslie stand uprightlie in it eftir he is gane in on his kneis." However, the writer of 1577-1595 asserts that the Pigmies' Kirk was situated in Lewis itself; and the evidence of a still earlier authority shows that Martin had no warrant for assuming that any one of the Seven Holy Isles was the locality indicated. That Martin really assumed this is, however, by no means certain, for the map attached to the 1703 edition of his book places the island a long way from the Flannan group. But it is natural for any reader of Martin's text to take for granted that the Pigmies' Isle was one of that little archipelago. For example, the author of *Lewisiana* (London, 1875), who, after quoting Martin's reference, asks: "Does this point to a remnant of the Lapp race that had taken refuge in these farthest outlying islets of Scotland, the Flannan Isles, or Seven Hunters? It is supposed that this latter race were the builders of the beehive dwellings and underground houses found in various parts of the mainland." After due consideration, this writer answers his own interesting question in the negative; but the passage

shows that he understood Martin to mean that the Pigmies' Isle formed one of the Seven Hunters, or Holy Isles.

The earlier authority referred to above belonged also to the sixteenth century. This was Donald Monro, who was Dean of the Isles, and who "travelled through many of them in Anno 1549," thereby gaining much local information, which he duly wrote down in his well-known *Description of the Western Isles of Scotland*. In that work he makes the following statement:

At the north point of Looyus thair is ane little Ile callit the Pygmeis Ile, w<sup>h</sup> ane little kirk in it of thair awn handie wark. Within this kirk the ancients of the cuntrie of Looyus sayis th<sup>t</sup> the saids Pygmeis hes bene earthit [buried] thair. Mony men of divers cuntries hes delvit up deiply the fluir of the said kirk, & I my self amang is the lave [among the rest], & hes funden in it deip under the earth certane banes & round heids of verie little quantitie [size], alledgit to be the banes of the saids Pygmeis, q<sup>h</sup> [which] may be licklie according to sindrie storeis that we read of the Pygmeis. But I leave this far of it to the ancients of the Looyus.

Here, then, we have at last come to a man who speaks from personal experience. And, since Dean Monro is otherwise reliable, it may be accepted as a positive fact that about three and a half centuries ago certain small bones and skulls were dug out of the floor of a little "kirk" in "The Pigmies' Isle," at the very northern extremity of Lewis. One point that Monro settles beyond all question is the locality. He gives a special account of "The Seven Isles of Flavain," or "Flaayn," and of the wild sheep that there abounded; but the Pigmies' Isle he places at a distance of fifty miles to the north-east of the group, with which it had not the slightest connection. Of this detail of locality something more will presently be said.

But what of the "banes and round heids of verie little quantitie" dug up by Monro and others during the first half of the sixteenth century? Would that he had been more explicit! For aught that he says to the contrary, those relics might have belonged to "small fowls," as John Morrison suggests, and have been nothing else than the vestiges of the food of the inhabitants, assuming the so-called "kirk" to have been a dwelling. Such traces of human occupation are frequently found in the earthen floors of similar structures. On the other hand, it is unlikely

that Dean Monro would have thought the matter worthy of notice, or that he and others would have troubled to dig up and speculate upon those remains, had they recognised them to be nothing more than the bones and heads of sea-birds. Another solution is that offered in a parallel instance in the island of Benbecula, presently to be referred to more particularly. This is, that the remains were indeed human, but that their small size is explainable on the assumption that their owners were simply babies, the progeny of perjured nuns, strangled at birth, and buried in secrecy under the chapel floor. This, too, is a possible thing. Or, again, it might be suggested that they were the skeletons of infants that had died unchristened. It was customary in the Highlands, at no very remote date, to bury unbaptized children in a place apart; and thus one might find a collection of small heads and bones, which had belonged neither to pigmies nor to "small fowls." This, explanation, however, would not agree with the belief that the structure was a church, since the reason why unbaptized babies had to be buried in a place apart was that they were not allowed to rest in hallowed ground.

The instance in Benbecula to which reference has just been made is itself well worthy of investigation, although it is only here cited for the sake of its parallel testimony. In speaking of Benbecula, Martin observes:

There are also some small Chapels here, one of them at BAEL-NIN-KILLACH, *id est*, Nuns Town [the "Nunton" of our modern Ordnance maps], for there were *Nunnerys* here in time of Popery; the Natives have lately discovered a Stone Vault on the *East-side* the Town, in which there are abundance of small Bones which have occasioned many uncertain Conjectures, some said they were the Bones of Birds, others judged them rather to be the Bones of Pigmies, the Proprietor of the Town enquiring Sir NORMAND MACKLEOD's Opinion concerning them, he told him that the matter was plain as he supposed, and that they must be the Bones of Infants born [*sic*] by the Nuns there. This was very disagreeable to the Roman Catholic Inhabitants who laugh'd it over. But in the mean time the Natives out of Zeal took care to shut up the Vault, that no access can be had to it since, so that it would seem they believe what Sir NORMAND said or else fear'd that it might gain Credit by such as afterward had Occasion to see them.

To return to the Pigmies' Isle. Not very much reliance can be placed upon the account in *Blaeu's Atlas*, published fully a century

after Dean Monro wrote his *Description*. The Scottish portion of that atlas is stated to have been the joint work of several contemporary writers—David Buchanan, Gordon of Straloch, and Scott of Scotstarvet, who, although all of them were geographers on their own account, are understood to have drawn most of their information from the MS. maps of the Rev. Timothy Pont (*circa* 1608). Pont, however, precise and careful though he was, does not seem to have left a survey of the region in which the Pigmies' Isle is placed; and the words employed by the Scottish contributors to *Blaeu's Atlas* in this connection are so much an echo of Dean Monro's that one is inclined to suspect they relied upon him for a good deal of their knowledge. They do, nevertheless, add to Monro's statements with regard to the *ossicula* found in the soil of the Pigmies' Kirk, for they not only mention (*op. cit.*, vol. vi., Amsterdam, 1662) the "small round heads," but they also say that small bones belonging to other parts of the *human* body were found, and that all these remains tend to confirm the "pigmy" tradition (*nihil famæ vetustæ derogantia*). Martin, it may be remembered, also speaks of "small bones resembling those of human kind more than any other"; but whether he is merely repeating what other writers had said before him, or whether he is chronicling a local tradition, does not appear. This, at least, is noteworthy, that both Martin and the compilers of *Blaeu's Atlas* lived—it is tolerably certain—a full half-century before the sceptic Morrison expressed his opinion that these *ossicula* were nothing else than "the bones of small fowls which abound in that place;" an impotent conclusion, since, as already remarked, it is unlikely that Monro or anybody else would regard such "common objects by the seashore" as worthy of special notice.

The compilers of *Blaeu's* map of Scotland show us, at any rate, where the Pigmies' Isle was situated, according to their belief. This map, although amazingly minute and accurate in its local nomenclature, is considerably "out of drawing." Nevertheless, it leaves one in no doubt as to the whereabouts of the Island of Little Men, for it is distinctly placed at the Butt of Lewis, where Monro said it was, and not in or near the group of the Seven Holy

Isles, as Martin's reference would lead one to infer. On the map it is named *Ylen Dunibeg*, and this is a detail of some importance; for, while none of the writers here quoted make use of a Gaelic name, Martin is particular to refer to it as "the island of Pigmies," or, as the natives call it, "the island of Little Men." He still refrains from giving the actual native name, but, since the natives spoke Gaelic, he is obviously translating a Gaelic term when he says that they called it "the island of Little Men." Now, "Ylen" being the phonetic spelling of the Gaelic *Eilean*, "an island," according to the system of the English-speaking Scotchmen of the seventeenth century, it becomes evident that "Dunibeg" is a similar attempt to render the Gaelic *Daoine Beaga*, i.e., Little Men. Consequently, *Blaeu's Atlas* not only supports Monro's statement as to the situation of the Pigmies' Isle, but it confirms Martin's assertion that the natives called it the Island of Little Men.

But here a fresh difficulty assails the pigmy-hunter. If *Blaeu's Atlas* is worth anything, *Ylen Dunibeg* was situated at the Butt of Lewis in 1662; and that, indeed, is where Martin places it in his map of 1703, under the designation "Pigmies I." (For it is to be remembered that although Martin's text indicates the Flannan Isles as the locality in question, his map unmistakably places the island close to the Butt of Lewis.) But, whereas the map of 1703 shows a small islet off the Butt of Lewis, *Blaeu's Atlas* appears to regard *Ylen Dunibeg* as identical with "Rowaness"—in other words, with the Butt of Lewis itself. This might mean that a small portion of the land lying southward of, and including, the Butt of Lewis was at that time (1662) a separate island, although now a portion of Lewis itself, or, at least, that it formed a distinct peninsula, for the term "island" is sometimes applied to what is actually a *presqu'île*. Now, local tradition really does assert that, up to a comparatively recent date, the sea covered the greater part of the land stretching westward from the Port of Ness, thereby making the high land of Eòrrapidh and the Butt of Lewis almost an island. It may be, therefore, that this was the "Ylen Dunibeg" of 1662. One thing certain is that there is no existing island lying

off the Butt of Lewis. Here again, however, local tradition has a word to say. Two centuries ago Martin speaks of "a tradition which the natives have of a very low-statured people once living here, called Lusbirdan, i.e., Pigmies." And that this belief has come down to the present century is evidenced by an excellent authority,\* who obtained from an old man at Ness the statement that the Island of Little Men was situated at the very northmost point, but that, owing to the action of the waves, it had gradually crumbled away, until all that remains of it is a rock or two lying to the west of the present lighthouse. This old man, who died many years ago, was a firm believer in the former existence of those little men. But the "very low-statured people" of Martin's time had dwindled in his imagination to beings of so tiny a stature that "it took two of them to carry a straw, one holding each end of it!"

If, then, the Pigmies' Isle was not the hypothetical island or peninsula of Eòrrapidh, it is obviously impossible to look for confirmation of Dean Monro's story in the scattered reefs lying off the Butt of Lewis. A much more promising field for any local antiquary interested in this question exists, however, at Nunton, on the west side of Benbecula, if Martin's account is not a complete fiction.



## Holy Wells of Scotland: their Legends and Superstitions.

By R. C. HOPE, F.S.A., F.R.S.L.

(Continued from vol. xxx., p. 26.)

### LANARKSHIRE.

DALZELL: LADY OR MOTHER WELL.

**I**N the parish of Dalzell is a well which may be classed as a holy well, having been dedicated in honour of the Virgin Mary, and hence called the Lady or Mother Well, from which a considerable portion of land lying around it, and now mostly in the parish of

\* The Rev. Malcolm MacPhail, Kilmartin, well known as an aide-de-camp of the late Mr. J. F. Campbell, in the collection of Highland folk-lore.

Hamilton, took its name, and on which a part of the modern burgh of Motherwell is built.

#### LESMAHAGOW: HALLIWELL BURN.

A correspondent in a somewhat indistinct style speaks of the source of a rivulet in the parish of Lesmahagow, known so far back as the latter part of the twelfth century (*Liber de Calchan*, 81, 110) as the Halliwell Burn. The small burn originates on a hillside, at the foot of which stood the ancient priory of Lesmahagow, dedicated in honour of St. Machutus. The head of the burn is a beautiful clear pellucid spring, so strong that the yield of water was reported a few years since as amply sufficient for the necessities of the village of Lesmahagow. The stream is now called Wellburn.

#### STONEHOUSE: RINGAN'S WELL.

The old church of Stonehouse, finely situated on the banks of the Avon, near the village, was dedicated in honour of St. Ninian, and in a field on the farm of Eastmains is a fine spring of water still called Ringan's Well, "Ringan" being a Scotch variant for "Ninian."

#### STONEHOUSE: BRACKENHILL WELL.

There are two other wells in the parish of Stonehouse, one on the farm of Castlehill, and familiarly known by the name of the Brackenhill Well.

#### STONEHOUSE: ST. PATRICK'S WELL.

On the lands of Kittymuir, in the same parish, there is a sulphurous mineral spring, which was much resorted to in former times by persons afflicted with scrofula, scurvy, and other cutaneous diseases, which is sometimes called Patrick's Well, and supposed to have been dedicated in honour of the saint of that name.

#### GLASFORD: WALKINWOE WELL.

In the west end of the parish of Glasford there is a fine spring, which bears the peculiar name of Walkinwoe Well. A curious tradition is current as to the origin of the name. The Society of Friends, or Quakers, who were the converts of the

zealous George Fox, who visited Scotland in 1657, had a meeting-place and burial-ground at Shawtonhill, near Chapelton. They were in the habit of making mournful processions to this well for the purpose of ablution, and as these pilgrims *walked in woe*, the spring is popularly believed to have obtained the name of Walkinwoe Well.

#### SPITAL: ST. ANTHONY'S WELL.

There stood formerly a hospital, which is said to have been endowed with the lands of Spittal, Spittal Gill and Mill, Head-dykes and Langrigs, all in its neighbourhood. This hospital and a fine well attached to it were dedicated to St. Anthony, the patron and protector of the lower animals. According to tradition, this well was famous for its cure of diseases to which horses are subject, particularly *the staggers*. It was customary in the olden time to take horses to it to drink of its water, and to carry it away to a considerable distance for the same purpose.

#### ST. LAURENCE'S WELL.

In the western end of the same parish there was a chapel and well whose tutelary saint was Laurence. There is, however, no tradition regarding its medicinal or curative powers.

#### AVENDALE: ST. OSWALD.

In the south-eastern part of the adjacent parish of Avendale, and in the neighbourhood of Bradewood Castle (now Castlebrocket), there was a chapel and accompanying spring dedicated in honour of St. Oswald. The well still exists, and at times boils or bubbles up in a very peculiar manner. It is now called St. Oissin's Well, or Spring, and still sends forth a copious supply of clear pellucid water.

#### STRATHAVEN: ST. ANNE'S OR THE TANSY WELL.

A well in the town of Strathaven, on the banks of the rivulet Pomilion, opposite the castle, was dedicated in honour of St. Anne, and is now called the Tansy Well. It appears to have been connected with the old parish church which stood in the graveyard not far from it, and was dedicated in honour of the Virgin Mary.

(To be continued.)



## Publications and Proceedings of Archæological Societies.

### PUBLICATIONS.

The third part of the volume for 1894 of the SHROPSHIRE ARCHÆOLOGICAL TRANSACTIONS, just issued to members, contains a further portion of the history of Selattyn, with pedigrees of Stanney and Ireland, by the Hon. Mrs. Bulkeley-Owen; a history of Shelvock, by Mr. R. Lloyd Kenyon; "Suit between the Abbot of Shrewsbury and the Burgesses of the Town in the matter of the Mills, 1306-7," by the Rev. C. H. Drinkwater; "Architectural History of St. Mary's Church, Shrewsbury, with ground-plans of the Church in the Norman period and at the present time," by the Venerable Archdeacon Lloyd; "Grant by Henry VIII. to Edward Higgyns, of the Deanery of St. Mary's, Shrewsbury, 1513"; and "History of Shrewsbury Hundred, Leaton and Longner," by the late Rev. J. B. Blakeway, F.S.A., edited by the Rev. W. G. D. Fletcher, F.S.A. The part also contains an account of the annual meeting and excursion, with papers by Dr. Calvert on the "History of the Old Shrewsbury School Buildings"; by Mr. George Luff on "Penywn Hill," with explanatory map; and also a brief account of the visit of the Royal Archæological Institute to Shrewsbury. The whole volume issued to members during 1894 contains 444 pages. There are twenty papers in it, and fourteen illustrations.

Vol. III., No. 7, of the Quarterly Journal of the BERKS ARCHÆOLOGICAL AND ARCHITECTURAL SOCIETY has been issued. It contains, besides an account of the meetings of the society, a continuation of Lady Russell's paper on "Swallowcliffe and its Owners"; also a continuation of "Early Berkshire Wills," with some interesting local information in them. Mr. Nathaniel Hone also continues his transcripts, or, we should say, translations, of "Berkshire Court-Rolls," which contain a great deal of valuable information. Following these papers are several shorter "notes" relating to Berkshire. The number, though a thin one, is fully up to the mark. We presume that it would have been thicker if the society were composed of more members. Surely the "Royal County" ought to support its excellent Archæological Society better than it does.

Vol. XXII., Pt. I, of the *Associated Societies Reports and Papers* for 1893 has been issued. The Lincoln and Nottingham section contains: "A Ramble through the Parish of St. Margaret within-the-Close," by the Rev. A. R. Maddison; "Architectural Notes on the Churches visited by the Members at their Meeting at Melton Mowbray in 1893," by Precentor Venables (why do they not keep to their own counties, and endeavour to stir up a little enthusiasm for archæology in Nottinghamshire?); "An Account of Roman Remains lately found in Lincoln," by Dr. W. O'Neill; and "Feudal Castles and their Development into Mansions," by Mr. G. W. S. Jebb. The Northampton

and Oakham Society's portion contains a valuable paper by Sir Henry Dryden on "Two Sculptures in Brixworth Church," which are illustrated by plates; and one on "A British Sarcophagus," by the Rev. R. S. Baker; while the Worcester portion contains a paper on "Worcester Domesday," by Mr. J. Willis-Bund; and another on "Worcestershire Place-Names," by the Rev. Hamilton Kingsford. The Leicestershire portion contains transcripts of some valuable "Documents relating to Leicestershire Churches and Parishes from the Lincoln Episcopal Registers"; and also a paper by the Rev. R. Blakeney on "Melton Mowbray Church." The *Yorkshire Architectural Society*, one of the "Associated Societies," seems to have become practically moribund, and though two members were elected in 1893, the number of subscribing (30) members scarcely exceeds the number of the society's rules, and even this short list of members' names and addresses does not seem to have been corrected of late. The society has a balance of about £56 in the bank. Surely something might be done.

### PROCEEDINGS.

A meeting of the CAMBRIDGE ANTIQUARIAN SOCIETY was held on November 26, when

Professor Hughes exhibited and described a collection of pottery from a new locality near Great Chesterford, which proved the extension of the Roman rubbish pits, a quarter of a mile further to the north than the large gravel pit near the camp, from which most of the remains hitherto recorded had been procured. He had once seen three large amphoras, which were said to have been found on the hill to the north-east of Chesterford, but he had no information as to the circumstances of that find, nor as to any other objects found associated with them. The discovery to which he now drew attention was made somewhat by accident. He had drawn attention to the hole from which the objects were procured as an example of an artificial excavation filled with made earth as distinguished from some natural pipes in the same gravel pit, and challenged his companions to put his assertion to the test. A short search disclosed the remains of domestic animals and pottery. The specimens were of such interest, both intrinsically and on account of their locality, that he had asked the owners, Messrs. Wale, Joyce, Tod and Berry, to allow him to exhibit them to the Society, and record the discovery.

Among the objects found was a portion of a vessel in soft red paste, with a strong black lustre glaze, on which was moulded a female figure kneeling. The drawing was so bad, as compared with that in the Samian ware, that he felt inclined to suggest that this must have been the production of an unskilled native artist imitating better work. There were at least six drinking cups with pinched sides, some with ornament in relief and some with more, some with less, lustre. There was also a red ware vessel in shape like a flower-pot saucer on a stand, and adapted, as were several of those previously found at Great Chesterford, to receive a similar-shaped vessel which formed its lid, as nowadays the covers of *entrée* dishes are sometimes adapted for independent use. There

were also some good pieces of Samian ware. One basin had the potter's mark, but this was, unfortunately, illegible, owing to the imperfection of the stamp. Another piece of Samian is a fragment of a very fine mortarium in which a portion of the roughened interior surface is preserved, while a lion's head, perforated through the mouth, formed the spout. There was also a portion of the rim of one of the ordinary mortaria in rough yellow ware, and two shallow pans in shape like flower-pot saucers. The fragments of black earthenware belong to common forms.—Professor Hughes remarked that in this case there was a larger proportion of better class highly ornamented ware than was generally found in the pits along the west side of the camp, and he thought that, whatever the place may originally have been, and whenever the earthworks were first thrown up, all the remains found about Great Chesterford pointed to the existence of a permanent Roman town rather than to a temporary military station, though there may have been, of course, first of all a camp thrown up by the advancing legionaries. He had not as yet found evidence of the occupation of the area by any pre-Roman people. He believed that Roman camps, properly so-called, were rare, but that Roman towns, villages, and villas, were common, and that these were sometimes surrounded by a bank and moat, as were the granges of later times. The Romans adopted the rectangular form for their towns, as they did by rule for their camps, where the natural features or pre-existing works did not make some other arrangement more convenient. So also in the case of the moated granges of later times, the square form is most common, but is modified wherever the bend of a watercourse or facility of digging suggested another outline.

In reply to a question by the President, Professor Hughes said that he did not attach much importance to the name *Chester*, especially when combined with a word derived from another language as in *Chesterford*. He thought the *Castra* of the Romans may have given rise to the *Ceastre* of the Saxons, but that they did not confine the name to places where there had been a Roman camp. On a matter of this kind, however, he would refer to Professor Skeat, who he was glad to say was present.—Professor Skeat spoke in confirmation of the above view.—Mr. R. A. S. Macalister, B.A., read a communication "On some Antiquities discovered in the Neighbourhood of Bandy-leg Walk"; and the Secretary (Mr. Atkinson) "On a recently discovered Bridge over the King's Ditch."



At the November meeting of the NEWCASTLE SOCIETY OF ANTIQUARIES the Incorporated Company of the Plumbers, Glaziers, and Pewterers of Newcastle presented to the Society's Museum an iron cannon ball 17½ inches in diameter, found in 1700 during repairs in the walls of Madon Tower, their meeting-place. Mr. Forster, the secretary of the company, in a letter to Mr. J. Philipson, said that at "a meeting of the company held some while ago it was unanimously resolved, in order that this interesting memento might be preserved, that it should be handed over to the Society of Antiquaries." Mackenzie (*Newcastle*,

p. 110) thus speaks of it: "A gilded ball, suspended from the centre of the meeting-room, probably had been shot from the cannon of the Scottish army during the great siege of the town in 1644, and having lodged in the wall, was discovered on the alteration of the tower. The outside of the adjoining wall bears marks of this memorable siege." The ball does not now bear any trace of gilding. And at the same meeting the Roman Wall Excavation Committee exhibited the necklet consisting of four silver chains fastened at the back and with the oval pendant in front, which had been so cleverly removed from the back of one of the fibulae and disentangled by Mr. Gibson, the castle attendant.

Dr. Embleton read a paper "On the Quigs' Burial Ground," which led to a discussion, in which Mr. Maberly Phillips and Mr. Holmes took part. Mr. Holmes has since added some particulars as to the "Nun's Moor" at Newcastle. He says: "It is curious how the name Nun's Moor should have been transferred from the original site to where it is now located by naming the enclosure the 'Nun's Moor Park.' According to the early records, and down to the publishing of the *Freeman's Pocket Companion* in 1817, the Nun's Moor is shown to occupy the angle made by the North Fenham and Kenton boundaries, and a line drawn between the Cow Gate and the Coxlodge boundary, which formed the march between it and the Town Moor at that time. In 1487 Joan Baxter, prioress of the nuns of St. Bartholomew of Newcastle, granted a lease of the Nun's Moor to the Corporation for 100 years, and the ground is thus described: 'All that piece or parcel of land called the Nun's Moor as it lyeth betwixt the fields called the Castle Moor on the east and south parts, the fields of Fenham on the west part, and the fields of Kenton on the north part.' Now on the *Freeman's Pocket Companion* map the Fenham grounds are shown as extending beyond the Cow Gate northwards, until they reach the extreme north-west angle of the Moor. The boundaries of the Castle Moor are described in an inquisition taken in the reign of King James I., as 'beginning at the Sick Man's House on the south, and so extending to the fields of Jesmond on the east to a certain corner there, and from thence turning westwards to the gate leading from Newcastle to Morpeth, and so on westward near the limits of Coxlodge on the north to the corner of the Nun Moor: on the west to a certain corner where a hedge was anciently, near the Cow Gate leading from Newcastle to Hexham; by the boundaries of the fields of Elswick on the south of the gallows. And from thence turning westward and north by the bounds and territories of Eastfield on the west to a certain corner of the castle field and turning south and east by the boundaries of the castle field on the south to the said house called Sick Man's House.' These definitions of boundaries are so complete that no doubt can exist as to the locality of the nuns' possessions, and how the name came to be transferred to the angle of ground between the Ponteland turnpike road and the Elswick and South Fenham boundaries does not appear. In Oliver's borough map of 1844 the name is put on this portion of the moor, but I am not acquainted with any earlier map that so names it. In 1651 the Nun's Moor was purchased by the Corporation of Newcastle from

Charles Brandling, and the *Newcastle Advertiser* of August 22, 1789, contains an advertisement by the Corporation to let 100 acres of the Nun's Moor, which is described as adjoining the Kenton boundary."

The Rev. A. Boot read a paper "On Northern Monasticism," which the Chairman (Canon Greenwell) characterized as having opened a wide field, and he trusted that some of the members would give their attention to that important period in the history of monasticism in the north of England, which had been so ably dealt with by Mr. Boot.



### Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

OLD ENGLISH PLATE, ECCLESIASTICAL, DECORATIVE, AND DOMESTIC: ITS MAKERS AND MARKS. By Wilfred Cripps, C.B., F.S.A. Cloth, 8vo., pp. xvi, 462. London: John Murray. Price 18s.

Mr. Cripps's work is so well known and has so thoroughly established itself as the standard work on old Plate, that it is quite unnecessary to enter into detail as to its contents. We believe that its success is quite unparalleled in the history of antiquarian literature. The work originally appeared in 1878, and the fourth edition about three years ago. It says much, indeed, for the high estimation in which *Old English Plate* is held, that already a fifth edition should be in demand. These repeated re-issues have enabled the author to keep the information given in the book up to date. In the present instance there is very little change from what appeared in the fourth edition except by way of added matter; but a few years ago, when the third edition was published, that edition partook much more of a revolutionary character.

It was then that the historic Pudsey Spoon had to descend from its high pinnacle of fame and take a humble position among other spoons of respectable antiquity. The Gatcombe cup, too, had to renounce its claim to the special antiquity which it had previously assumed, while other changes in that edition showed that critical and surer knowledge had qualified, in some particulars, earlier opinions. There is nothing of this now, and the fifth edition merely adds confirmation to what there was in the fourth. It is interesting, too, to note how far fewer the discoveries of importance are now than used to be the case, and this, too, in spite of the larger number of workers in a field which formerly was occupied by only three or four at the most. It seems as if in some departments of the subject the yield has been exhausted. No fresh discoveries of pieces of secular plate of importance are recorded, and no fresh town marks. Even as regards ecclesiastical plate, only two pre-Reformation chalices

have been added to the list given in the fourth edition, bringing up the total, so far, to thirty-four; while only one additional hall-marked paten has come to light.

Several Edwardian communion cups have, however, been found by Mr. E. H. Freshfield, and are given in Mr. Cripps's list. We are able to add from our own note-book the fact that R. D., who made one of these cups at St. Peter's, Cornhill, was Robert Danbe. The wardens of that church dealt with him according to their accounts preserved at the Record Office. We mention this because R. D.'s mark is found on plate all over the kingdom, and his actual identification is a matter of some interest. Several new illustrations are given, and a good many additional goldsmiths' marks are added. We welcome the fifth edition with much pleasure, and now begin to look out for the sixth.

THE BREHON LAWS. By Laurence Ginnell. Cloth, 8vo., pp. vii, 249. London: T. Fisher Unwin. Price 6s.

In a brief dedicatory introduction Mr. Ginnell relates that when he mentioned to one friend that he had undertaken to lecture before the Irish Literary Society of London on the "Brehon Laws," his friend congratulated him on having chosen a subject full of interest, and on the same day another friend upbraided him with having selected so uninteresting a subject. To both these friends, and to all who agree with them, the book is facetiously dedicated. The Brehon laws are undoubtedly among some of the most ancient laws of western Europe, and their study is full of interest, not to say of present-day importance, if some of the problems of to-day are to be clearly understood. Unfortunately, too, it is possible to introduce a good deal of modern political bias, or even of an anti-English animus, in dealing with them. This is a defect which runs through too many of Mr. Ginnell's pages. It is quite natural, and, indeed, quite proper, that he should express in no halting terms his indignation at the manner in which Ireland has been misruled in the past by the English. No one will blame him for this; but it is a great mistake in so doing to use irritative language; sneering at Trinity College, Dublin, for instance, as "that bitterly anti-Irish institution," or speaking of English writers on the Brehon laws as "aliens." Such language is beneath the dignity of the author of a book like this, and should be left for the stump orator or professional politician. Leaving out this blemish, the book is one which is a very solid contribution to the study of the ancient Irish people, their clans, their customs, and their laws. We know, indeed, of no better book on these subjects, nor any written in a clearer style, or with greater perception and insight.

A HISTORY OF THE CHURCH OF THE CYMRU. Part I. By the Rev. William Hughes. Paper cover, pp. viii, 126. London: Elliot Stock. Price 2s. 6d.

The question of the Welsh Church is so much to the front at the present day, owing to the mischievous influence of English party politics, that any concise history of the Church in Wales, written in an impartial spirit, is sure to be welcome. This book by Mr.



Hughes, the first portion of which has just been issued, may, we think, be commended as absolutely devoid of bias or party feeling. It has, however, some defects which ought to be removed, for they detract from its value. First of all, the account of the Druids given in chapter i. will not pass muster at the present day, and the confident language used by the author regarding Stonehenge is calculated to raise a smile, to say the least. Secondly, the book is injured by the illustrations it contains. They are all of them either out of date, or are printed from old and blurred blocks, which have been worn by long and over-much use. The book would be better without them.

The author's plan is to divide his subject into five sections. The two first of these sections, those which cover the Roman period from 200-450, and the Anglo-Saxon period from 450-681, are contained in the part before us. Of course, in the early period dealt with in this first part, so much is uncertain and obscure, and so much is purely legendary, that it is difficult for anyone to speak at all confidently on many points which arise. Mr. Hughes seems careful to set aside whatever is plainly legendary or undoubtedly spurious. As an introduction to the earlier history of the Welsh Church the first part of this book will be found to be of considerable use, but we are not sure that the more profound scholar will always accept every statement made, in spite of Mr. Hughes's obvious desire to be judicially impartial in what he says. The most useful part to the antiquary is the list of Welsh saints and the churches dedicated to them.



TALES FROM SCOTT. By Sir Edward Sullivan, Bart. With an Introduction by Professor Dowden. Cloth, crown 8vo. Pp. xvi, 351. London: Elliot Stock. Price 6s.

This book will be looked upon by many persons as a doubtful experiment. Not a few of Scott's admirers will consider it little short of sacrilege on the part of anyone to attempt to compile a set of tales founded on his inimitable novels, in spite of the precedent set by Lamb in his *Tales from Shakespeare*. It must be confessed that objections are not groundless, for one of the greatest charms of Scott's novels lies in the manner in which he tells his tales. To attempt to re-tell them is, it will be thought, to court failure if not, indeed, something worse. It is evident that Professor Dowden appreciated to the full such difficulties when he wrote the Introduction to Sir E. Sullivan's *Tales*.

One of the objects of the attempt is explained in the original prospectus of the work, where the neglect on the part of the younger generation to read Scott's novels is lamented, and it is said with truth that:

"Some excuse for this neglect, in the case of the rising generation at least, may possibly be found in the lengthy and often prolix introductions which so frequently form the commencement of Scott's Romances—a species of writing of which young people are peculiarly intolerant; not to mention the protracted dialogues, in a language more or less incomprehensible, in which Sir Walter's characters occasionally indulge.

"It is, primarily, with a view to get over objections of this kind that the *Tales from Scott* have been com-

plied; as well as in the hope that a perusal of the work may be in some measure the means of recalling the taste of our day into a purer and healthier domain, by supplying a glimpse at least of what should be a source of delight to many who are now wilfully content to remain in ignorance."

In this laudable effort all will agree. It is, however, not very easy for anyone who is at all familiar with the novels themselves to estimate these *Tales* quite fairly. We are bound to say, however, that opening the book with a certain amount of prejudice against it, we were speedily convinced that Sir Edward Sullivan had really succeeded, in a very notable degree, in reproducing the stories, with much of their original charm, in this abbreviated form. It is extraordinary how much of the interest and vivacity of the various stories is retained. The work is admirably done, and we hope that it may lead any who may read these short *Tales* to turn to the original novels themselves. Sir Walter Scott is often credited with having been the originator of the modern High Church and æsthetic tastes of the present day. We rather think, too, that some of the interest taken in the study of archaeology is also due to his novels. In this belief we hope his books will be more widely read than ever. The *Tales* form an excellent introduction to the books themselves.



ON THE PROCESSES FOR THE PRODUCTION OF EX-LIBRIS. By John Vinycomb. Cloth, 8vo. Pp. viii, 96. London: A. and C. Black. Price 3s. 6d.

Quite an extensive literature is rising up on the subject of book-plates, wholly out of proportion to their relative importance.

A few years ago there were comparatively few collectors of book-plates, and they were men of taste who knew what they were about. At the present time the outlook suggests, before long, a rivalry with postage-stamp collecting; and the worst of it is, many a fine old binding is injured for the sake of detaching a book-plate by someone who has taken to collecting, as one of the latest fashions of the day. As regards Mr. Vinycomb's book itself, we have nothing but praise to bestow upon it. He gives a clear and succinct account of the various methods of producing book-plates. This is, however, of a much wider application, and is really a description of the different methods of book illustration at large, but written for the instruction of the collector of book-plates. We should have thought that the two older methods of copper-plate engraving, or of wood blocks, ought alone to have been recommended, but we see that Mr. Vinycomb advocates the use of process blocks.

The book is nicely printed, and it contains a series of reproductions of book-plates. We are bound to say, however, that several of these are examples of just what a book-plate ought not to be. We refer to such examples as those opposite pp. 47, 58, 60, 72, 75, 79, and others, in which the attempt to be original, or eccentric, threatens to bring the modern book-plate into utter disrepute. In one of these bastard designs (we will not say on whose book-plate it occurs) the legend is ungrammatical Latin.

(REVIEWS OF THE FOLLOWING BOOKS ARE HELD OVER: *The Tudor Translations*, VI.; *Essay Concerning the Pygmies of the Ancients*; *More Celtic Fairy Tales*; *Brave Translunary Things*; *Abstracts of Protocols of the Town Clerks of Glasgow*, I.; *Old English Embroidery*, etc.)



## Short Notes and Correspondence.

### THE ELIZABETHAN BATH IN LONDON'S STRAND.

Mr. Harry Hems writes to us under the above heading as follows:

Referring to my letter in the current issue of the *Antiquary*, relative to the above most interesting bath, the following appears in the *Builder* for the 10th inst.:

"The recent appropriation of the old bath, called 'The Earl of Essex's Bath,' by the pulling down of the old house in Strand Lane, Strand, in which it was contained (for the site of the Norfolk Hotel), is likely to deprive London of a relic of the past which is both interesting and useful. The bath is supplied by the spring that fills the adjoining Roman bath. For a while it yet remains beneath the flooring of a side-kitchen in the basement of the hotel, which has been erected under a building-lease granted by the Duke of Norfolk, and will shortly be opened. We understand, however, that, failing any measures for its preservation, it is proposed to empty the bath by diverting the flow of water. In that event it will probably be filled in, or utilized in some way that will obliterate its existence altogether. We may here observe that Essex House, so-named after Robert Devereux, Earl of Essex, stood on the site of the Outer Temple, where are now Devereux Court and Essex Street, between Middle Temple and Milford Lane, and was originally built for the Bishops of Exeter on lease from the Knights of St. John. Between Milford Lane and Strand Lane was Arundel Place, formerly the town house of the Bishops of Bath and Wells, bought for £41 6s. 8d. by Henry FitzAlan, Earl of Arundel, *ob.* 1579. Essex House had belonged for a term to Thomas, Duke of Norfolk, who parted with it to the Earl of Leicester; a portion of it remained until 1777; Arundel Place, or House, was taken down in 1678."

In this week's number of the same publication is the following, which, alas! seems to point a sorrowful sequel to my communication to this journal. It reads:

"*The Earl of Essex's Bath.*—In reference to the note on this subject in our last issue, Messrs. Dorrell and Co., builders, inform us that the marble linings of the bath, and the old Purbeck paving, were taken out last year, and the marble was used as far as it would go in lining the Roman bath adjoining, which was also repaved with the old paving of the Essex bath, under the direction of Mr. Loftus Brock. Messrs. Dorrell have kindly sent us a photograph taken of the Essex bath before it was destroyed."

Both baths, when I saw them last, were in an excellent state of preservation, and the Roman bath certainly required no lining. The marble bath of the

Earl of Essex was much larger (I speak in the past sense, unfortunately, for it seems it is now really destroyed) than the Roman bath, so it is hard to understand the meaning of the expression that the marble was to be "used as far as it would go."

The whole thing sounds very much as savouring of the action of the cobra at the Zoo, who recently swallowed his friend, save that, according to this story, the smaller has taken in the larger!

Fair Park, Exeter,

November 19, 1894.

### WASSAILING THE APPLE-TREES.

Mr. F. J. Snell writes to us as follows:

"Apropos of an article in the March number of the *Antiquary* on 'Wassailing the Apple-trees,' it appears that a similar custom obtains in other parts of the country, as well as in Devonshire and Somerset. In the neighbourhood of Oswestry, for instance, it was formerly, and may still be, the practice for children to go in parties from house to house, on November 2, singing:

"Wissel wassel, bread and posset,  
An apple or a pear, a plum or a cherry,  
Or any good thing to make us merry.  
Go down in your cellar and fetch us some beer,  
And we won't come here till next year."

"Sol [soul?] cakes, sol cakes,  
I pray you, good mistress, a sol cake,  
One for Peter, and two for Paul,  
And three for the good man that made us all."

"God bless the master of this house,  
God bless the mistress too,  
And all the little children  
Around the table, too."

"Their pockets lined with silver,  
Their barrels filled with beer,  
Their pantry filled with pork-pies—  
I wish I had some here."

"The roads are very dirty,  
My shoes are very thin,  
I've got a little pocket,  
To put a penny in.  
Up with the kettle and down with the pan,  
Give us an answer and we will be gone."

"It is said that the third verse is still sung in the West Riding of Yorkshire, when the girls go round with their 'wassail-tree.'"

NOTE TO PUBLISHERS.—We shall be particularly obliged to publishers if they will always state the price of books sent for review.

TO INTENDING CONTRIBUTORS.—Unsolicited MSS. will always receive careful attention, but the Editor cannot return them if not accepted unless a fully stamped and directed envelope is enclosed. To this rule no exception will be made.

It would be well if those proposing to submit MSS. would first write to the Editor stating the subject and manner of treatment.

Letters containing queries can only be inserted in the "ANTIQUARY" if of general interest, or on some new subject. The Editor cannot undertake to reply privately, or through the "ANTIQUARY," to questions of the ordinary nature that sometimes reach him. No attention is paid to anonymous communications or would-be contributions.